# A Helpe vnto Deuotion:

*Containing*
Certain Moulds or Forms of Prayer, fitted to seuerall occasions; *and penned for the furtherance of those, who haue more desire then skill, to poure out their soules by petition vnto GOD.*

BY SAM. HIERON.

The 8. Edition.

PHIL. 4. VER. 6.
*In all things let your requests be shewed vnto God, in Prayer and supplication, with giuing of thanks.*

At London,
Printed by *H. Lownes*, for *Tymothie Barlow*. 1616.


BRITISH MUSEUM

# TO THE RIGHT Worſhipfull, the Ladie MARY STRODE, *of Newingham in Devon.*

*MAdam, if I ſhould vndertake a diſcourſe of the worth and excellencie of Prayer, it would bee much harder for me to keepe meaſure, then to be furniſhed with matter. How it is commanded by God, and commended by the frequent practice of all the faithfull, there is no man reading the Scripture can be ignorant: and what ſweetnes it brings to the Soule and Conſcience, by having ſuch a continual entercourſe & communion vvith the Lord, I hope your Ladiſhip can witnes from your owne*

*experience. This is all I will say on the behalfe of prayer, That as it is one of Gods titles of honour to be stiled* The hearer of prayers, *Psal. 65. 2. so to call vpon the name of the Lord, is put for the whole dutie, & as it were the life and substance of a Christian (1 Cor. 12. 2. Ti. 2. 19.) Prayer is that vvhich seasoneth all other services which we offer vnto God, it is an argument of a mans effectuall profiting by other exercises of godlines, it is a thing vvhich the persecuters of the Saints, when they violently cause all publick acts of worshipping God to be intermitted, cannot abbridge vntill life it selfe bee extinguished. Much talking there is of Prayer in the world: but if, setting aside mens*

lip-deuotion, inquirie bee made into them, what apprehenſion they haue of their owne vvants, what conceit of the Maieſtie, & preſence of God, what knowledge and vnderſtanding of his promiſes, vvhat care (when they come to pray) to vvatch ouer their owne ſtraggling thoughts, and to tie their harts to that buſineſſe of deuotion, wee ſhal finde ſuch an vniuerſall ſcarcitie of theſe things, that it may be ſafely affirmed, that albeit there bee many kneelers, and ſpeakers, and repeaters of words, yet there are fewe true petitioners vnto God. Now, among thoſe fewe vvhich make conſcience to perform this dutie as they ought, I haue obſerued a great defect: namelie,

*that for vvant of exercised wits, of knowledge in the Scriptures, and especially of experience in the power of godlinesse, and of a lively sense and distinct conceiuing of their owne personall necessities, they are not able to bee their owne messengers, nor to do their owne errand in presenting the sacrifice of prayer before the Lord. They would pray vvith their families, but they knowe not how: they haue a vvillingnesse vpon other occasions to become suters vnto God; but they cannot deuise vvhich way to beginne. To helpe these, I haue lately taken a little paines: not vvith an intent to bind their deuotions to my vvords (for who am I, that I should take vpõ me to limit the motions of another*

*mans heart to aforme of my deuising?) neither yet to cherish any in this their insufficiencie to deliuer their owne apprehensions and particular cases vnto God: but that by seeing the order and course of Prayer, and by acquainting thẽselues with words and formes of speech agreeing to the nature of such an exercise, they may at last, like little children, who by creeping, and by the leading of others, learne to goe, bee able to performe this holy duty with contentment to themselues, & with comfort also to others vpon occasion.*

*Hauing ended this little labour, I emboldned my selfe to offer it to your Ladyship: not so much for your owne need (who*

*I hope are able vvith* Hannah, *out of the aboundance of inward feeling, to poure out your Soule before the Lord.* 1 Sam. 1. 15. 16.) *but as a pledge of my loue, and as a witnesse of my thankefulnes vnto God for his graces in you. And so leauing this Manuel with you, as a memoriall of that respect which your Ladiship may many waies challenge from me, I pray God in Christ to keep you by his mighty power, through faith, vnto saluation.*

Modbury, the tenth of October 1608.

*Your Ladiships in all Christian dutie,*

SAM. HIEROM.

# To the Christian READER.

I Am not ignorant (good Reader) that set formes of Prayer are very distastefull vnto many: They are adiudged to be a kind of confining and limiting of Gods Spirit. And some which doe allowe them a lawfull vse in the Congregation, doe yet not so well approoue them for priuate purposes. For mine owne part, as I fauour neither their fondnesse, who scarce account it praying, vnlesse it be by a booke; nor their carelesnesse, who labour not to attaine to an abilitie of commending their personall

occaſions ( euen in vvords of their owne conceiuing) vnto God : ſo I could neuer ſee good reaſon, why platformes of direction for thoſe who are yet but beginners in this ſpirituall exerciſe of Prayer, ſhould bee thought any way inconuenient or needleſſe amongſt Chriſtians. There is a great deale more art in the cariage of a ſute to bee put vp vnto God, (eſpecially when a man is to be the mouth of others, as in a familie, or in viſiting the ſick, or the like occaſion) then euery one, though perhaps hee haue ſome good feeling and vnderſtanding in Religion, can at the firſt attaine vnto

vnto. Neither is it (as is pretended) any ſtraightning or bounding of Gods Spirit; but a meanes rather of quickening and ſtirring vp of the ſpirit of him that prayeth, when hee ſhall ſee the neceſsitie of bemoning ſome corruptions, or of craving ſome graces, or of giuing thankes for ſome bleſsings receiued, which himſelfe did not ſo much as thinke vpon before. Beſides, that he may, according as his ſpirituall feeling ſhall increaſe, enlarge any particular requeſt, if it be not ſo full to his preſent caſe; or inſert his owne more perſonall concernements, which hee, who went about onely to giue him

ſome

ſome generall directions, was not able to coniecture.

And touching that which I doe heere offer to the world, I profeſſe ſincerely, that in my firſt vndertaking it, I had no meaning to take vpon me to ſet downe lawes for other mens deuotions, or to preſcribe any man in his particular occaſions of going to the Lord, to ſpeake ſo or ſo, and no otherwiſe, as though I would reduce all ſupplications to be put vp into the high Court of Heauen, vnto a proportion, and ſcantling of my conceiuing: Hee ſhall wrong mee very much, whoſoeuer ſhall ſo imagine. Onely this was it I intended and thought:

I

I ſaw the ignorance of that place, where I liued. I had often and earneſtly commended Prayer. I had many times, with the beſt reaſons I could, perſwaded the vſe of it in priuate families. I perceiued withall in ſome, a better inclination to it, then power to performe it. Hereupon I thought with my ſelfe, that as familiar Catechiſmes and plaine Treatiſes haue their vſe being ioyned to the publique miniſtry, to bring thoſe, which are yet but babes in Chriſt (1. Cor. 3. 1.) vnto knowledge; ſo alſo ſome help in this kinde might be good to beget feeling, and to bee a guide to thoſe which haue as yet but ſtammering

and

and liſping tongues, vntill they ſhall bee able, hauing tongues as fined ſiluer (Prou. 10. 20.) plainely and diſtinctly to ſpeake the language of *Canaan* (Eſay 19. 18.) For this cauſe I gaue my booke no greater title then *A Helpe to Deuotion*, becauſe I would not be miſtaken, or thought to intend any thing elſe, but onely to further their religious purpoſe, who would faine learne to pray orderly and effectuallie vnto God. And in this courſe, I am ſure, that I am not without examples. Woorthie Diuines haue in theſe latter times beſtowed their paines this way: Maſter *Iohn Bradford*, Maſter *Edward*

*ward Dearing*, Maſter *Henrie Smith*, Maſter *R. Rogers*) page 421. of his 7. Treatiſes) Maſter *Brinſley* (in the ſecond part of *The true Watch*) and others whom I need not name.

I might mention others of other Countries, as Maſter *Caluin* (in the end of his Catechiſme) &c. But the warrant of the Scripture is aboue all. I will ſay nothing of thoſe formes which wee finde appointed for the publique vſe in the Temple: that which I endeuour to iuſtifie, is the lawfulneſſe of formes for priuate helpe.

I might tell thee of the words of Prayer, which the Prophet bade the people to take

take vpon them, and to ſay vnto the Lord (Hoſ. 14. 3.): of the forme which *Habackuk* was wont to vſe for the ignorances of the people (Chap. 3. 1.): of the many Pſalmes which are ſtiled Pſalmes of inſtruction, not onely becauſe the matter was of vſe to inſtruct Chriſtians, but alſo becauſe the verie mould it ſelfe might remaine as a helpe in Prayer for thoſe, who ſhould at any time fall into the like occaſion, which the Enditer of the particular Pſalmes was exerciſed with. Theſe & other things might I inſiſt vpon: But I finde a title giuen to one Pſalme, which ſhall bee vnto mee in

ſtead

ſtead of many proofes. Pſal. 102. It is this : A Prayer of the afflicted when hee ſhall be in diſtreſſe, & poure forth his meditation before the Lord. Which Pſalme, though aym ing perhaps at ſome more ſpeciall affliction in which the ſeruants of God then were; yet in aſmuch as it is reported in the title to be for the generall vſe of an afflicted perſon (as indeed it is excellent for ſuch an occaſion) it ſeemeth to me abundantly to ſatisfie all thoſe who ſhall doubt of the conueniencie of ſuch ſette directions.

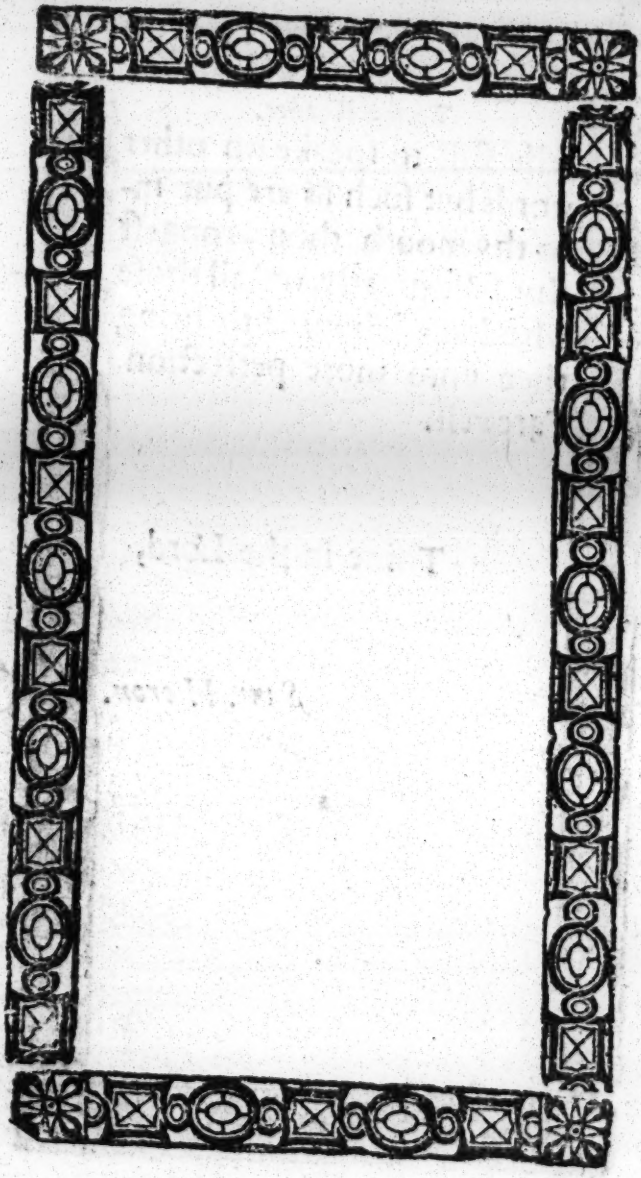
Thus hauing [illegible]ted thee with my whole intent; and labored (leaſt thou ſhouldeſt

deſt bee foreſtalled by anie miſ-opinion) to ſhevv warrant for my dooing, I commend my endeuours to thee, and thee to the Lord, praying him to furniſh thee with the ſpirit of ſupplication (Zec. 12. 10.) that thou maieſt bee ſo full of holy matter (Iob 32. 18.) and ſo abounding with gracious ſpeech (Coloſ. 4. 6.) that thine abilitie to vtter thine owne feeling vnto God, may bring much ſweetneſſe to thy Soule, and no leſs comfort to others, if thou bee at any time occaſioned to ſpeake in the name of others to his Maieſtie: Adding this withall, that if thou ayme not at this grace, but content thy ſelfe

ſelfe ſtill to ſpeake no other words but ſuch as are put into thy mouth, thou wrongeſt thy ſelfe greatly, and all thoſe who haue laboured to bring thee vnto more perfection. Farewell.

Thine in the Lord,

*Sam. Hieron.*



# A ſhort Aduertiſement touching Preparation before Prayer.

*In which is ſhewed* { 1. *The neceſsity of it.* 2. *The manner of it.*

THe neceſsity of preparation may appeare many waies.

1 *By our Sauiours platform*, in which the Petitions are not ſet downe abruptly; but a ſolemn preface is prefixed, like a faire porch to a beautifull houſe: to teach vs to frame our affections, and ſet them

them in due order, before wee draw neere to ſpeak vnto the Lord.

2 *By expreſſe commandement.* Be not raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God, Eccleſ. 5. 1. It is a dangerous thing, to babble out vndigeſted and vnaduiſed words in his eares.

3 *By example.* O God (ſaith *Dauid*) my hart is prepared, ſo is my tongue; &c. Pſalme 108. 1. It was the difference betwixt him and hypocrites, that hee waſhed his hands in innocencie, before he would compaſſe the Altar. Pſal. 26. 6.

4 *By due proportion from outward things.* If a man goe before

fore a Prince, or man of authoritie, hee will thinke vpon his cariage, hee will ſet his tale in order, and meditate what to ſay: how much more then ſhould wee prepare when wee come to ſpeake to God, who is higher then the Kings of the earth?

2 *The maner of preparation ſtands, in* { *Praying*, *Meditating*.

1 *Praying*. Maruaile not that I make Praying a preparatiue to Prayer. A little eating prepareth a weake ſtomacke, and ſetteth an edge vpon the appetite to eate more; ſo in Prayer: Therefore *Dauid* before Prayer, pray-

prayed. Let my prayer bee directed in thy ſight as incenſe &c. Set a watch, O Lord, before my mouth, and keepe the doore of my lips, Pſal. 141. 2. 3. A lifting vp of the ſoule to heauen, with a deſire of direction, is a good preparatiue.

2. *Meditating*, vpon three things: 1. Gods Maieſtie: 2. Gods promiſes: 3. Our owne vileneſſe. The reaſon is this: There are 3. things chiefely requiſite in prayer, which are helped by this threefold meditation: 1. Humility and lowlineſſe of ſpirit, begotten by the due conſideration of Gods Maieſtie; 2. Confidence and aſſurance

to

to bee heard, bredde by the knowledge of Gods promiſes; 3 Feruencie of affection, ſpringing from the apprehenſion of our own vileneſs.

That the Maieſtie of God muſt bee thought vpon, is prooued, Eccleſ. 5. Hee that ſpeakes to God, is bidden to remember that God is in heauen.

That the promiſes muſt be muzed vpon, appeares, 2. Sam. 7. 27. Thou haſt reuealed vnto thy ſeruaunt, &c. Therefore hath thy ſeruant beene bold to pray, &c. Geneſis, 32. 11. 12. I pray thee deliuer mee, &c. for thou ſayedſt, I will ſurely doe thee good. What courage can we

haue to goe to the throne of grace without the warrant of promiſe?

That our owne vileneſſe muſt bee remembred, it is euident, Gen. 32. 10. I am leſſe then the leaſt of thy mercies. Ezra. 9. 6. O my God, I am aſhamed and confounded to lifevp mine eyes, &c. for our iniquities are increaſed, &c.

Thus then prepare thy ſelfe to pray: Exerciſe thy thoughts before hand vpon theſe three things: 1. what a preſence ful of maieſtie thou muſt come into: 2. what ſweet promiſes hee hath made to encourage thee: 3. what need thou haſt to flie to his mercie. This will furniſh thee with humi-

litie

litie tempered vvith cheerefulneſſe; and both, whetted on, and quickned by the feeling of thy owne neceſsitie.

To helpe thy meditations of Gods maieſtie, remember Pſalme 104. 1. O Lord my GOD, thou art exceeding great, thou art clothed with glory and honour, &c. 1. Tim. 6. 16. who only hath immortalitie, and dwelleth in the light that none can attaine vnto, &c. and ſuch like places.

To ſupply thee with words of promiſe: conſider Pſalme 50. 15. Call vpon mee, &c. ſo will I deliuer thee, &c. Iſa. 65. 24. yea before they call, I will

anſwere, and whiles they ſpeak I wil heare. Ioh. 14. 13. Whatſoeuer you aske in my name, that will I do: & many ſuch teſtimonies.

To bring thee to ſee thine own vileneſſe, ponder Iob 15. 16. Man drinks iniquitie like water. chap. 25 4. Hee cannot bee cleane that is borne of a woman. Pſal. 51. 5. I was born in iniquitie, &c. Rom. 7. 18. I knowe that in my fleſhe dwelleth no good thing.

Gather account of thy particular ſinnes as Iob did, chap. 9. 3. Viewe thy ſelfe often in the glaſſe of the Law.

# A Prayer to bee prepared and enabled to pray.



Almightie and eternall God, the alone giuer and beſtower of all good, without whoſe ſpeciall enabling, no man hath power to performe any ſpirituall dutie as he ought: I beſeech thee be pleaſed to prepare my heart, and to quicken my affections, to this holy ſeruice of calling vpon thy Name: Make mée to remember both

who thou art, into whose pre-
sence I am come, and with
whom I haue to doe, euen a
God exceeding great, clothed
with glory and honour: and
what I my selfe am, euen dust
and ashes, and a most vile and
vnworthy sinner. By this, I
pray thee to strike an awfull re-
uerence in my soule, that I
may watch ouer my thoughts,
and take good heede to my be-
haviour here before thee, least
my presumption and want of
due respect vnto thy maiestie,
should turne my prayers into
sin. Giue me a liuely sense of
mine owne personall wants,
and a distinct vnderstanding
both of those good things which
I haue receiued from thee,
and of those rich mercies
which in thy word thou hast

promised to bestowe: that so I may be furnished with matter, both for request and for thankfulnesse, and may become able by degrees out of mine owne feeling, to poure out my soule abundantly before thee. Alwaies let thy spirit of supplication be with mee to assist mee, to sanctifie my thoughts, to guide my tongue, and to helpe mine infirmities.

Endue mee with faith in thy promises, that I may come boldly to thy throne of grace, and may learne both to trust vnto, and to awaite for thy saluation: not daring to limit thy Maiestie, or to prescribe vnto thee, how or when to supply mee.

Let this exercise of praying

be a delight vnto mee, make mee constant in the vse of it, knowing what speedie accesse the prayers of faith haue into thy presence, and what a priuiledge it is for a mortall man, to haue free libertie of vnfolding his wants, & laying open his desires and griefes before the immortall God: Euer (O Lord) let the end of my praying be thy glorie, and let mee make conscience to be still as plentifull in thanksgiuing, for mercies receiued, as I shall bee earnest in suing, for those good things I stand in need of. Grant me these graces, for my onely Sauiour and Mediators sake Iesus Christ, Amen.

## A Morning Prayer for priuate Families.

MOst gracious God and louing Father, in all humilitie of soule, and vnfeined acknowledgement of our bounden dutie, wee present our selues heere before thy throne of maiestie, and glory, desiring in some measure to shewe our thankfulnes for the multitude of thy mercies heaped vpon vs thy most vnwoorthy seruants. By thee at the first we were fearefully & wonderfully made, thou coueredst vs in our mothers wombes, thou gauest vs the shape of men and wo-

men, when it was free for thee to haue equalled vs vnto thy baleſt creatures: ſince it hath pleaſed thee to preſerue vs, to watch ouer vs, and to guarde vs by thy prouidence, to open thy hand, and to replenith vs with good things, to giue vs foode and raiment, health, libertie and peace. O Lord thy compaſſions faile not, but they are renued euery morning: euen in this night paſt we haue receiued an apparant euidence of thy loue. For whereas, for the ſinnes committed the day before, thou mightest euen in the deade of ſleepe haue taken our ſoules from vs, and ſo ſuddenlie haue brought vs to our account, it hath beene thy pleaſure yet to ſpare vs: and not onelye ſo, but to refreſh vs with

quiet

quiet rest, and to bring vs in safetie to the beginning of this day. Grant (O Lord) wee pray thee, that the ordinary vse of these thy kindnesses, may not make vs the lesse to esteem them: but so affect our hearts with the apprehension of them, that wee may learne to admire thy mercie, which dealest so graciously with such vnthankfull persons as wee haue alwaies beene, and may euen binde our selues to striue to shew all obedience and dutie to thee, which dost so enlarge thy goodnes vnto vs.

But chiefly, O lord, raise vp (we beseech thee) our harts and our affections from these outward fauors (the least of which notwithstanding is greater then y best of our deserunings)

and

and drawe vs to the serious consideration of those blessings, which doe more directlie concerne a better life.

Make vs thankfully mindfull of the grace of Election, by which thou freely choosest vs in Christ to be vessels of mercie, before we were: of thy sending thy Sonne out of thine owne bosome, being in thine owne forme, to take on him the forme of a seruant, and to become obedient vnto the death, euen the death of the Crosse for our sakes: of thy calling vs out of the kingdome of darknesse by the power of the Gospell preached: of thy shining into our hearts by the enlightening of thy Spirit: of quickning vs when we were dead in trespasses and sinnes: of thy begetting

ting vs againe vnto a liuelie hope: of the firſt fruittes of the ſpirit, and of that earneſt of our inheritance which thou haſt giuen vs: of the dailie free vſe and libertie of thy Word, whereby that great myſteris of godlineſſe, yea euen thy whole counſell is cleerly reuealed to vs.

O Lord teach vs to conſider what miſerable creatures wee were in our ſelues, and what a fearefull caſe wee had yet been in, if thou hadſt left vs to our ſelues: that ſo the view of theſe vnſpeakeable and vndeſerued fauours, may euen rauiſh our ſpirits, and ſo poſſeſſe our hearts, that we may conſtantly reſolue, henceforth to giue vp our ſelues as a liuing ſacrifice, holie and accep-

acceptable vnto thee, and to deuote all our powers both of soule and body, to the glory and honour of thy name.

And (Lord) enable vs heereunto we pray thee: for we are not sufficient of our selues to thinke any thing, as of our selues, wee are naturallie reprobate to euerie good worke. Open therefore the eyes of our minde, that we may see what is good, and what thou requirest of vs: teach vs to make thy Word our delight and counseller, that by it we may be informed in thy paths: put thy spirit within vs, and cause vs to walke in thy statutes: let our eares continually heare a worde behinde vs, saying, This is the way: Giue vs hearts of flesh, yeelding, and pliable

pliable affections: subdue the crookednes of our nature, and bring it vnder the obedience of Christ.

And when thou hast entred vs into a good course, vphold vs therein, by thy all-sufficient grace: stablish vs in euery word and good worke, fill vs with the fruits of righteousnesse, let vs not be idle nor vnfruitfull in our profession: but grant that we may be euen rich in good workes, and so may adorne the doctrine of thee our Sauiour in all things, making the aduersaries of thy truth ashamed, when they shall haue nothing concerning vs to speake euill of. And shielde vs (O Lord) wee earnestly intreat thee, against the malice and rage and furie of the Diuell: giue vs wise-

wisedome to discerne his policies, and courage to resist euen his most fierie assaults: make vs wise against the beginning inticements of this sinfull world: let vs not be carried away with the streame of these corrupt times: harden our faces, against the reproches & enmities of euill men: suffer vs not to be wearied nor to faint in our mindes for any tribulations: sanctifie vnto vs euery affliction, that it may be a meanes to purge out our corruptions. Drawe our mindes from the loue of this present world, teach vs to vse it as if we vsed it not, grant that we may euer remember that wee haue here no continuing City: that so wee may seeke for that Kingdome that cannot be shaken,

ken, but is eternall in the heauens: Cause vs to depend vpon thy prouidence, and to cast our care & burden vpon thee, assuring our selues that thou which hast giuen vs Christ, canst not but with him giue vs all things also.

And (Lorde) if at any time wee fall by occasion into a fault (as who are wee that wee should presume?) put vnder thine hand we beseech thee, deliuer vs out of the mire, that we sinke not, let not sin swallowe vs vp, let it not growe strong vpon vs, least we perish.

Enable vs vnto diligence, and faithfulnes in our seuerall callings, teach vs to lift vp our hearts to thee for a blessing vpon our endeuours, and

to

to remember that wee are alwaies in thy presence: that so wee may studie to walke with thee, and to approoue our verie thoughts vnto thee. Giue vs a sober vse of thy creatures: make vs readie to reach out our hands vnto the wants of others: begette in vs a godlie iealousie ouer our selues, that wee may walke circumspectly, taking heede to our selues in our eatings, in our apparell, in our companie, in our recreations, often considering our waies, and labouring quickly after euery errour, to turne our feete into thy testimonies.

And (Lord) cause vs to be earnestly mindful of the estate of thy whole Church: blesse all kingdomes and States professing thy truth, bee gracious espe-

especially to this our kingdome, forgiue the crying sinnes of the times, continue thy Gosple, disappoint the hope and expectation of all Papists, let them perish as many as haue euill will at Sion, discouer Antichrist more and more, enlarge the territories of thy Church, stablish thy kingdome of grace, hasten the kingdome of glory.

Heape thy blessings vpon our gracious King, make him a further instrument of much good vnto thy chosen, blesse his Queene, prosper the worke of thine own hands begunne in the young Prince, shewe mercie to the rest of the royall progenie. Be gracious to the Councell, to the Court, & Nobles, the Gentry

of

of the Realme, grant that they may all aime at the honouring of thee, by whom they haue receiued honor amongst men: Be with the Magistracie & Ministerie of the Realme, make thy word to grow by the labours of those whom thou hast appointed to the seruice of thy Church: Containe the subiects in their due obedience to authoritie, bring to nought all tumultuous and rebellious practices: comfort all thine afflicted seruants, refresh them with a sweet feeling of thy fauour.

Giue vs compassionate hearts, and a fellowe feeling of others miseries: prepare vs vnto the day of triall: and keep vs by thy mightie power, through faith, vnto saluation.

Grant

Grant vs these good things, for Christs sake: in whose name, we commend our selues, and our sutes vnto thee, saying as he hath taught vs.

Our Father, &c.

## An Euening Prayer for priuate Families.

O Lord our God most mercifull and gracious in Jesus Christ, among other thy mercies, with which thou doost euen followe vs thy most vnthankfull seruants, wee acknowledge this to be none of the least, that wee haue this comfortable freedome of comming

ming into thy presence, there to poure out our soules before thee, and to lay open our necessities vnto thee. Wee pray thee teach vs to value this priuiledge according to the true worth thereof: that wee may come together to the performance of this dutie with glad hearts and cheerefull spirits, reioycing in it that wee haue opportunitie giuen vs to testifie some part of that great dutie, which in many respects wee owe vnto thy Maiestie.

And now (Lord) beeing come before thee, wee cannot but confesse the vileneſſe of our estate: wee were conceiued in sinne, and in sinne wee haue continued all our dayes, wee haue euen drunke ini-

iniquity like water, wee haue drawne it after vs, and tyed it vnto vs as with cartropes, wickednesse hath been sweete in our mouth we haue fauoured it and would not forsake it: wee haue euen made a mock of sinne, and it hath been a passime to vs to doe wickedly.

Thou hast often called vs, but we haue still refused thou hast againe and againe stretched out thine hand, but we haue not regarded thou hast sought to reclaime vs, but wee haue hardned our necks as it were iron sinewes, and haue hated to be reformed. Thou hast waited to haue mercie vpon vs, thy spirit hath striuen with vs, thy very bowells haue beene troubled for vs: and how graciously hast thou called vpon

vs

vs by thy Word: saying, Returne yee sonnes of Adam: vvhy will yee die? Come vnto me, and yee shall finde rest for your soules. Yet we notwithstanding haue despised thy patience, wee haue abused thy goodnesse, we haue turned thy graces into wantonnesse, and haue giuen thee cause to heape vppon vs all those fearefull plagues, and punishments which in the extremitie of thy law are belonging to the wicked.

When wee looke into our hearts, we see nothing but a confused heape of grosse corruptions, vanitie, ignorance, frowardnes, vnteacheablenes, dulnes, vnwillingnesse and vnaptnes vnto good, proneneſſe & readineſſe to any manner of euill

euill, secure, irreligious, prophane, vncleane, enuious, couetous and greedy thoughts, peruerse and disordered affections, all these (as it were) marching together to rebell against thee, and leading vs captiue vnto sin. The very wisedom of our flesh is death, and the spirits of our mindes are defiled: when wee looke forth into our lines, wee behold sins more in number then the haires of our head: when wee take view of our selues in the glasse of thy Law, we can see in our bodies and soules, in our outward and inward man, nothing but vglinesse and deformitie. Yea the sinnes of this one day are sufficient to bring downe vppon vs thy eternall weight of thy displeasure.

how negligent haue wee been in our callings: how haue wee yelded to our owne vnbridled lusts in vse of thy creatures: how haue wee cherished in our selues worldlie, carnall and voluptuous thoughts: how many blessings haue wee vnthankefullie enioyed, neuer thinking vpon thee which didst bestowe them: how haue wee misspent this precious time which thou vouchsafest vs: how many good opportunities haue we let slippe, by which wee might haue edified our selues, and done good to others: how negligently haue wee kept our hearts: by meanes whereof, Sathan hath got great vantage against vs: how slenderly haue wee bewailed the iniquities of the times: how

poꝛely haue we ſtriuen againſt our owne coꝛruptions?

O Lord, if thou ſhouldeſt ſtraightly marke our iniquities, O Lord how ſhall wee ſtand, where ſhall wee appeare? what ſhall become of vs? what anſwer ſhall wee be able to make thee to one of a thouſand?

And yet (moſt gracious God) which is woꝛſt of all, cuſtome in euill, hath bꝛedde ſuch a hardneſſe in vs, and hath bꝛought ſuch a cruſt vpon our conſciences, that wee cannot be perſwaded that thy wrath is ſo terrible, oꝛ our ſinne ſo grieuous, oꝛ our eſtate ſo woefull, as indeede it is. Hence it commeth that we do not ſtand in ſuch awe of thy Maieſtie, as we ſhould, wee do not ſo tremble at thy iuſtice, noꝛ eſteeme

thy promises and mercies, as we ought to do: we beseech thee therefore to take the stonie hearts out of our bodies, and to put new spirits into our bowels, that wee may with feeling, and with a liuely and sensible apprehension, confesse our selues to bee, as wee are: poore, and wretched, and miserable, and blinde, & naked, such as in whom there is no goodnes, such as to whom there is nothing due but shame and confusion of face for euer. And heere (Lord) according to that measure of spirituall feeling, which by thy grace wee haue attained to, wee doe vtterlie renounce our selues, wee doe wholie disclaime all hope of helpe by our selues, we account all that is in vs but as dross

and

and dung, and do most earnestly entreate thee to looke vpon vs in thy sonne Iesus Christ: accepting his death and his passion, as a sufficient, absolute and compleate discharge for all our sinnes whatsoeuer. O Lord let the chastisment of our peace be vpon him, and let vs be healed with his stripes: we haue no other name vnder heauen in which wee can be saued: and we knowe that thou hast sealed him, and sent him into the world, to saue thy people from their sinnes: wee beseech thee therefore for his sake to be at peace with vs, put away our transgressions like a cloude, and our sins as a mist, forgiue our iniquities, and remember our offences no more. And withall seale vp to our

soules and consciences the feeling of this thy loue by the gracious testimonie of thy spirit, that we may knowe that there is peace in heauen for vs, and that Christ is made of thee vnto vs, Wisedome, Righteousnesse, Sanctification, and Redemption, and that nothing shall euer be able to separate vs from thy loue in him. We doe begge this at thy hands, so much the rather, because we see the vanitie of all things in this world: all things in it are subiect to vncertaintie, they are all lighter then vanitie it selfe: But thy loue in Christ, is firme and perpetuall. For with thee there is no shadow of change, thy calling and giftes are without repentance: and therefore wee pray thee settle

vs

vs in the assured perswasion of thy loue, to the end that we may haue some comfortable vnderstanding, that whatsoeuer doe befall vs here, howsoeuer we be tried, yet after all, we shall lay downe our heads in thy peace, and be made partakers of thy glorie. In the meane space, so long as thou shalt be pleased to respite the daies of our pilgrimage vpō this earth, we pray thee doe not leaue vs to ourselues, neither forsake vs: but giue vs as pledges of thy loue, those spirituall blessings in heauenly things wherwith thou art wont to furnish thy chosen: that so wee may make our conuersation such as becommeth the Gospell, we may neuer discredit our profession, or be a scandall and of-

fence vnto others, but rather by our holy cariage may prouoke and winne others vnto thee. Helpe vs to this end, wee beseech thee, against our manifolde infirmities, against those euills to which our natures bee most encline: enable vs to shake off the sin that hangeth so fast on, strengthen vs to euery good and holy dutie, make vs perfect in good workes, sanctifie vs throughout, and keepe our whole spirits, soules and bodies blamelesse vnto the comming of Iesus Christ.

Make vs thankfull (as becommeth vs) for thy many fauours, for that continuall preseruation which thou affordest vs, for the comforts of this day both to our soules and bodies, for thy enlarging our time and oppor-

opportunitie to repent: grant wee pray thee, that our thankfulnes may not stand onely in outward shewes, but that wee may be thankfull in deede and in truth, labouring to be dutifull vnto thee, which art so mercifull vnto vs.

And inasmuch as, O Lord, wee doe professe to beleeue the Communion of Saints, and that it becommeth vs to be mindfull of others in our prayers besides our selues: wee are suters to thee in the behalfe of all thy people, sparsed ouer the face of the earth: thou (O Lord) art priuie to their seuerall wants: thou art onely able to make a gracious supply: we beseech thee for them as for our own soules. More particularly, wee poure out our

soules before thee, for those Churches which amongst vs thou hast planted and united vnder one gouernment. Our sinnes (O Lord) chiefely our contempt of thy glorious Gospell, do deserue a curse, euen that thou shouldest remoue our candlestick, and cleane put out the light of thy holy word, and withall make vs a by-word to the world by some extraordinarie iudgement. But, wee pray thee in Christ vouchsafe to reuerse those plagues which wee haue deserued, continue those fauours which wee haue hitherto enioyed, continue and enlarge the freedome of thy word, stablish the truth of Religion amongst vs by a perpetuall decree, both for vs, and for our posteritie after vs. To

this

this end bleſſe all good meanes: aboue others, our Soueraigne and King, enable him euerie day more and more to the diſcharge of that great dutie wherewith thou haſt entruſted him: lengthen his daies, proſper his raigne, defeat his enemies: giue him and vs comfort in his Queene, and ioy in his poſteritie: Encreaſe wiſdome in his Councell, faithfulneſſe in his ſeruants, loyaltie and true heartedneſſe in his ſubiects. Stir vp Magiſtrates and men in authoritie, to ſeeke the aduancement of thy glorie, and the wealth of thy people. Make thy Miniſters able and willing to publiſh the ſecret of the Goſpel, water their endeuours with the deawe of heauen, that daily ſuch as be-

long

long vnto life eternall may be added to the church. And seeing thou art pleased to exercise diuerse of thy seruants with the crosse, some with sickness of bodie, some with perplexitie of of spirit, some with losse of goods, some with restraint of libertie, some in one kind, some in another, wee pray thee to sweeten their afflictions, and to season their sorrowes with the comfort of thy Spirit: furnish them with a measure of patience agreeing to the proportion of their triall, and put an ende to their greuances when thou shalt see it fit.

And (O Lord) make vs readie for affliction: teach vs to remember, that we must through many tribulations enter into thy blessed kingdome.

Iu

In our health, make vs mind-full of ſickneſſe, of death, and of our laſt account: that theſe things may not come vpon vs as a ſnare, but that wee may bee prepared alwaies in ſome good meaſure, to ſubmit our ſelues vnto thy moſt wiſe and holy appoint-ments.

And now, O Lord our God, wee pray thee, to beare with the weakeneſſe and coldneſſe of our prayers. Take vs this night into thy bleſſed tuition: we knowe that thou doſt neither ſlumber nor ſleepe, keepe vs from euill, keepe vs from the malice of Sathan, from ſecuritie and careleſneſſe, from dulnes and drowſines of ſpirit, that if it ſhall be thy pleaſure to let vs line vntill the morning,

morning, we may become so much the fitter to serue thee in our seueral callings, so as may be most for the glory of thy great Name, through Jesus Christ: in whose Name wee commend our selues and our vnworthy prayers vnto thee, saying as hee hath directed vs in the Gospel, Our Father, &c.

## A Morning prayer for a priuate person.

O Almightie Father, the Father of our Lord Jesus Christ, and in him my Father also, how vnworthie and wretched a creature were I, if receiuing so many blessings from

from thee, I should not stirre vp my selfe to returne some thankfulnesse vnto thee for the same? It is euen thou (O Lord) which from my first being vntill now, hast couered me vnder thy wings, and vnder thy feathers I haue beene sure. My bodie and soule, my health, my strength, my maintenance, whence haue I these things but from thee? The safetie of this night, the quiet rest, wherewith I haue beene refreshed, to whom can I ascribe it but onely vnto thee? That I haue liued hitherto, that I haue not been swallowed vp with some suddain iudgement, that Iathan had not had his will vpon mee, that I know the way and the meanes vnto a better life; that I am deli-

deliuerd frō the power of darknes, & translated into the kingdom of thy deare Sonne, that I haue dailie accesse into thy glorious presence. whence are all these, but from the freedome of thy grace: If thou hadst giuen me my desert, I should haue perished long agoe: it is from thy mercy alone that I am not consumed.

O Lord make me ashamed of my vnthankfulnes, wound my heart with the consideration of my owne dulnesse, whom so many kindnesses haue not wrought vnto more obedience. And vouchsafe, I pray thee, notwithstanding the finalnesse of my deserving, yet to looke graciously vpon this my morning sacrifice of praise which I doe here tender vnto thy

thy Maiestie: let not I beseech thee the scantnesse and barrennesse of my seruice, make thee to turne away thine eyes, and to haue no regard vnto mine offering: But as thou art wont to spare thy seruants, euen as a man spareth his owne sonne that serueth him, and in them to accept the will for the full performance: so be pleased to look vpon me in Iesus Christ, and for his sake to remitte my former vngratefulnesse, and to strengthen me by thy grace for the time to come, in some good measure to reforme the same. And to the end (O God) that I may manifest the truth of my desire to be thankfull, I beseech thee to beget in me a holy care both this day and for euer, to walke

worthy

worthy of that calling where-vnto I am called, to study to please thee with reuerence and with feare, and by a blamelesse, pure, and vnrebukeable conuersation, to shine as a light amongst men. I cannot, I confesse, do this of my selfe, I haue in mee the same corruption of nature which the most wicked hath: I intreate thee therefore to worke in mee that which is pleasant in thy sight: Giue mee a cleane heart and a right spirit: Make mee to vnderstand aright the way of thy precepts, direct me in the path of thy commandements, knit my soule vnto thee, and make it to cleaue vnto thy testimonies: stay mee and stablish me, that my footesteppes may not slide. Crucifie my flesh with the

the affections and lusts: mortifie my members which are on earth: suppresse and subdue that law in my members, which leades me captiue vnto the law of sinne.

Grant that I may sensiblie feele the power of Christs death, killing corruption in me, and the power of his Resurrection, raysing me vp vnto newnesse of life: Make mee to resolue to renounce euen my sweetest and best-pleasing sins, and not to take libertie to my selfe to continue in any known vngodlinesse.

Let it be enough that I haue hitherto giuen the raines vnto mine owne lusts: grant that hereafter I may take no thought for the flesh, to content it, but may striue rather to curbe

curbe and subdue it, & to bring it vnder the yoke of due obedience. And (good Lord) increase my faith, and better my feeling and apprehension of thy loue, that I may with courage and cheerefulnesse runne the race which is set before mee: Blesse mee also this day in the duties of my Calling.

Idlenesse and Godlinesse cannot agree: and it is thy will, that in the sweat of my face I should eate my bread: Preserue mee from all fraudulent, guilefull, oppressing, greedie courses: Draw my affections from the loue of the world: Fixe my hart vpon the things which are aboue: If things succeede according to my minde, make me thankfull to thee which hast giuen the blessing:

blessing: if any crosse come, make mee patient and carefull to profit by euery chastisement.

And because the daily occassions of danger to my soule are infinite, teach me to put on thy whole armor, and to keepe my heart with all diligence, to furnish my selfe with holy meditations, to make a couenant with mine eyes, to keepe my mouth with a bridle for the auoiding of all filthy communication, to vse such words as may minister grace vnto the hearers, to be sober in diet, wary in disports, moderat in apparell, choise in my company, & euer to practise that continuall feare which hath a promise of blessednes. Finally (Lord) so guide mee through the course of this whole day, both

both in my priuate and more publique imployments, that if I liue by thy sufferance vntill night, I may haue much comfort in the taking notice of thy grace and goodnesse towards me: and all this for Christ Iesus sake thy onely Sonne, and my alone Sauiour.

## An Euening prayer for a priuate person.

MOst mercifull God and gracious Father in Iesus Christ were it not that thou hast made a gracious promise in thy word, that whatsoeuer is asked of thee in the name of thy Son, shall be bestowed,

I

I should not dare to presse into thy presence, being guiltie to my selfe of so many sins which I haue heaped vp in thy sight, from the beginning of my dayes vntill this present.

I am by nature (O Lord) the childe of wrath, a vassall of Sathan, no better then a very firebrand of hell. It is thy great mercy that I escaped the furie of thy wrath, due vnto me at the very instant of my birth, in respect of that masse of corruption which I brought with me from my Mothers wombe.

Neither haue I, since I came to vnderstanding, any whit amended or bettred my first estate: but I haue added to it a numberlesse number of transgressiõs, breaking euery of thy com-

commandements, by thought, word and deed, sinning in many things against knowledge, against conscience, and against that light which thou hast given me: yea, cleane against manie vowes, and promises of better obedience.

I haue no colour of excuse, nothing haue I to pleade in the defence of my many slips: If I dispute with thee, I must needs lay my hand vpon my mouth, and learne to abhorre my selfe in dust and ashes. And (Lord) giue mee, I beseech thee, a fleshy and melting heart, that nothing may more affect mee or touch mee more deepelie, then to see my owne vilenesse, and how disobedient and stubborne I haue beene towards thee, which hast euen heaped

vpon

vpon me so many fauours.

Make mee ashamed of my barrennes & vnfruitfulnesse in my profession, who haue giuen thee iust cause to range me among those hypocrites which make a shew of godlinesse, but yet deny the power thereof. Beget in me that godly sorrow which causeth true repentance neuer to be repented of: that I may be grieued in my very soule for my sins, not so much because of the danger of hell that followeth, as because I haue offended thee, the loue of whose Maiestie ought to bee a sufficient motiue to obedience. And for the furtherance of my humiliation & sorrow, cause me O Lord, to search and to try my wayes, to call my selfe to a straight account, that I may

ſée my ſins in particular, ỹ vanity of my heart, my extream deadnes & ſecuritie, my pride and hautineſſe of ſpirit, my backwardnes to all good ſeruices, my worldly-mindednesſe, my ambitious, riſing and craving thoghts, my want of charity & mercy to others, my miſcariage in my place & calling, my idle and vnbeſeeming ſpeeches, my offenſiue and ſcandalous behauiour: thus (O Lord) make mee carefull to rip vp my heart and life, that ſo I may ſet my ſinnes in order before mee, and may thereby become the more humble, and the more forward to caſt downe my ſelfe before thee, and to iudge my ſelfe, that I may not be iudged of thee. Yet withall (moſt gracious GOD) make

me

mee able in the midſt of all this, to reach out the hand of faith, and to lay hold vpon Ieſus Chriſt, whom thou haſt ordained to be the reconciliation for my ſinnes. I knowe, O Lord, the vertue of his bloud, that it can make my ſinnes, though they were as crimſin, yet to become as white as ſnowe. O then (I beſeech thee) couer my filthie nakednesſe with his glorious righteouſnes: cloath mee with the garments of his ſaluation, that ſo thereby I may be holie and vnblameable, and without fault in thy ſight. Speake peace vnto my conſcience by thy holy ſpirit. Say vnto my ſoule, I am thy ſaluation. My faith, O Lord, is but weake and poore: ſtrengthen it, I beſeech thee. &

bring it forward by thy mighty working vnto more perfection. Thou hast promised, not to quench the smoaking flax, nor to break the bruised reede: beare then, I pray thee, with my scantines, and helpe my vnbeleefe, perfit the worke of thy own hands, performe it vntill the day of Jesus Christ.

My faith is that, I must liue by: it is my victorie: thou (O Lord) in mercie hast begun it: cherish it (I beseech thee) together with all those graces which accompany saluation, that they may be in mee, as a well of water, springing vp into euerlasting life. And grant that I may not be presumingly secure touching mine owne estate, but may euer and anone bee approuing and examining

ning my selfe, whether I am in the faith or no: and that I may also studie and striue to giue euidence of my faith, by shewing forth good workes, and by bringing foorth good fruite, euen fruite woorthy amendement of life. I am compassed about with many weakenesses, and as I haue founde by the experience of this one day, Sathan is full of malicious cunning to worke vpon all aduantages: O Lord, strengthen mee to resist him, giue mee holie wisedome to discouer his sleights, and grace to withstand his most sharpe assaults. Arme mee also against the reproches and obloquies of the world. I haue learned in thy word, that if I serue thee in sinceritie, my

name shall be put out as euill among men: giue mee both care to cary my selfe out of the reach of iust exception, and resolution also to sacrifice my credit and estimation, yea euen my life it selfe if need be, to thy glory.

Teach mee to learne of the author and finisher of my faith to despise the shame, and to endure the speaking against of sinners, in respect of that eternall weight of ioy and glory which is set before me.

And now (Lord) with the bowing of my Soule, I blesse thy name for this dayes preseruation. How many euills haue I escaped to which I was subiect by nature, and to which I had made my selfe subiect through sin? It is thou (Lord) onely

only which makest me to dwell in safety. Stretch out thy wings of thy grace & protection ouer me this night: though sleepe seize vpon the eyes of my body, yet let not securitie oppresse my soule; keepe me from idle fancies, and from vaine dreames: giue mee a sober and sanctified vse of all outward refreshing, that I may alwaies in all things, aime at this one thing, namely, how I may be the better fitted to serue thee faithfully in my place and calling: and that for Christ Jesus his sake, thy onely sonne, and through thy mercy, my louing Sauiour, Amen.

## A more particular Morning Prayer on the beginning of a Sabbath day.

MAnifolde (O Lord) are thy mercies, and thy goodnes is infinite. In euery particular which befalleth mee, I haue abundant experience of thy loue. It is much (most gracious God) that I, which haue so many times prouoked thee, should be let to liue to behold the light and comfort of the day: But much more is it, that hauing been heeretofore a profaner of thy holy day; a barren and an hypocriticall professour of thy Word, a fruitelesse and vnprofitable hearer

hearer I should yet enioy the blessed opportunitie of another Sabbath. How iustly mightest thou long since haue fatted vp my heart, and giuen mee ouer vnto a reprobate mind, taking from mee the comfortable and happy freedome of going into thy house, and of giuing attendance vpon the postes of thy doores: O teach mee (I pray thee) to value thy mercie in this behalfe according to the true worth thereof: Suffer me not slightly to entertaine either this or any other of thy fauours. And, as thou hast brought me to the beginning of this holy rest: so enable me, (I beseech thee) to the sanctifying it, and to such a kinde of spending the same, as thou requirest. Teach me to re-

member that it is thine owne ordinance, euen one of those vnchangeable lawes, which thou wrotest with thine owne finger, that this day should after a more speciall maner be diuerted and deuoted to thy seruice, & that thou hast not therefore restrained outward imployments in our callings, because idlenesse pleaseth thee, or because ease giuen vnto ẏ flesh is a part of thy worship: but ẏ thou hast in thy infinit wisdom so appointed it, that being freed from all other incumbrances, wee might wholly apply our selues, either to the publike or priuate exercises of godlinesse. Giue mee therefore grace (I most humbly intreat thee) that I may call thy Sabbath a delight, to consecrate it as glorious

ous vnto thee, and that I may beware of dooing mine owne waies, or of seeking mine own will, or of speaking vaine words, and may euen binde my selfe to a serious and continued course of seruing thee in the practice of such duties as belong to the hallowing of this day.

I know, O Lord, that herein I shall meet with many lets: mine own corrupt nature will repine & thinke this a yoke and burden that cannot be endured: abroad in the world, I shall see many vaine fashions, followed by great troupes, making thy day a day of carnall pleasure. I shall be derided and scorned, if I refuse to do as others doe. I shall meet also with many cunning perswaders, which will

ſéeke by plauſible reaſons to
dꝛawe me from diligence and
conſtancie in this courſe. O
Lord (I beſéech thee) euen
with the bowing of my heart,
to make me ſtrong againſt all
theſe withdꝛawments: Grant
that I may moꝛe eſteeme obe-
dience to thee, then either the
contenting of mine owne ſen-
ſuall affections, oꝛ the auoiding
of repꝛoach among pꝛofane
persons, oꝛ the ſatiſfying of
men: be their pꝛetences what
they may be. I am taught (O
Lord) and I do beleeue it, that
thy yoake is eaſie, and that thy
commandements are not grie-
uous: and I knowe that by
a holy vſe in theſe religious ſer-
uices, I ſhall make them ſo fa-
miliar vnto meé, and ſhall alſo
finde that exceeding ſweetnes
in

in them, that I shall euen long for thy Sabbath before it comes, and the time will seeme short vnto mee that is so bestowed. And for this day (most louing Father) I pray thee bleſſe vnto mee the particular buſineſſe thereof.

In praying, giue mee reuerence to thy Maieſtie, ſenſe of mine owne wants, faith in thy promiſes, freſh remembrance of thy former kindneſſes, charitable and compaſſionate, and yeelding affections towards others. In hearing, vouchſafe me an vnlocked and an vnderſtanding heart, a right iudgement, meeknes of ſpirit, liueline ſſe of affection, faſtneſſe of memory. In communicating at thy table, beſtowe on mee an humble ſoule, a hungring

heart

hart, a conſcience purged from dead workes, power of ſweete meditation vpon the death of Chriſt.

In looking vpon the adminiſtration of Baptiſme, aſkord me mindfulnes of mine owne vow, remorſe for my often falling in that ſolemne promiſe, earneſtnes of deſire for the good of the baptized, ioy for the increaſe of thy Church. In ſinging, take from mee all both dulnes and vanitie, make mee to ſing with a grace in my hart, ſtill ſtriuing to lift vp my ſoule vnto thee.

Enlarge my heart towards others, as occaſion ſhal be offered, that I may bee readie to giue to thoſe that want, forward in euery good worke, comfortable to the ſick, tender

hearted

hearted to those whom thou hast humbled, apt to make peace where discorde is.

Let all workes of mercie be a delight vnto me, and make mee carefull not to stay till I am prouoked, but to seeke occasions to doe good. And when I am priuate (O Lord) sanctifie my thoughts, that I may meditate in good things, and may hide thy Word in my secret parts, and may loue it, and especially that I may shewe the fruit of it in all my conuersation. Finally, I humbly pray thee, so to guide me both in publike and priuate duties, that when it commeth to euening, I may feele my knowledge to be increased, my faith strengthened, my soule & conscience abundantly refreshed, and all this

this for Christ Iesus his sake, and for thine owne Names sake, Amen.

## Another Prayer, somthing more speciall, respecting the hearing of Gods word.

ETernall GOD, most gracious and mercifull in Iesus Christ, euerie good giuing and euerie perfect gift commeth downe from thee: thou hast commaunded that if any man lack wisedome, he should aske of thee, and thou hast promised to deny nothing that is asked of thee in thy sonnes name: In obedience vnto this thy commandement, and in assurance of

of thy readinesse to make good thy promise, I doe here cast downe my selfe before thee, praying thee, as at all other times, so now especially to be good vnto me. I am now (O Lord) by thy gracious prouidence, to be a partaker of thy holy word, the preaching whereof is the ordinary meanes appointed by thee to saue my soule, and to draw me out of the power of Sathan vnto thine owen selfe. I, for my part, am vnworthy of so great a fauour as to be admitted to heare it, and I am euery way vnfit and vnable to heare it with profit. My heart is full of blindnesse and ignorance, my affections are froward and vntractable: I am euen reprobate by nature vnto euery good duty: I am dul

of

of hearing, slowe of conceit, backward to entertain, but apt to let slip any good instruction. I beseech thee in Jesus Christ, by the working of thy spirit, to reforme within mee these corruptions: Make me as a newe borne babe to desire the sincere milke of thy most sacred word: grant that I may reioyce at it, as one that findeth a great spoyle, let it be better vnto mee then thousands of gold & siluer. Open my heart, as thou didst the hart of Lydia, that I may euen with a kinde of hunger and greedinesse attend vnto the things which are deliuered: cleare the eyes of my minde, & anoint them with that precious salue of thy spirit, that the scales of ignorance may fall from them, and that I may

may see the wonders of thy Lawe, euen thy hid wisdome, which my nature of it selfe is not able to discerne: And because thou hast promised to guide the humble in thy way, and to reueale thy secret to the meeke, take from me, I pray thee, a proude heart, teach me to become a foole in my selfe, that I may bee wise in thee: Suffer me not to measure the mysteries of thy kingdom by mine owne blinde reason and corrupt affection: but giue me grace to deny my selfe, and to labour to bring mine owne thoughts into captiuitie vnder Christ, that I may not dare to oppose mine owne conceits and fancies vnto the maiestie of thy truth reuealed in thy Word. Giue vnto the Preacher

cher, a dowre of vtterance, that he may open his mouth boldlie, to publish the secret of thy Gospell. Direct his tongue, that hee may speake vnto my conscience, and that if there be any close corruption lurking in mee (as Lord, Who can vnderstand his faults?) the searching power of thy word may discouer it, and rippe it vp euen to the very bottome. And vouchsafe vnto mee that meeknesse of spirit, and such calme and yeelding affections, that I may not repine nor murmure at reproofe, but may louehim rather that rebuketh, and may take it as a speciall fauour from thee, that I am not suffered to goe on in sinne, nor giuen ouer to mine owne corruptions. In euery point

of

of holy doctrine taught mee, make mee to remember who it is that speaketh by the mouth of man, that I may receiue the Word as a messenger frō thee, whether it be comfort, or reproofe, or instruction, and so may giue it that reuerence and that awfull respect which is due vnto thy holy oracles.

And because, O Lord, as I am naturally forgetfull, so the diuell watcheth to catch away the word as soone as it is deliuered, therefore I pray thee to stablish my memorie, that I may holde fast thy blessed truth, and may alwaies haue it in store against the time of neede.

To this end, make me carefull in the vse of all good priuate meanes, such as are

Prayer,

Prayer, Meditation, Conference with others, as occasion shall require. Beget in mee a godly discretion, that I may diligently search the Scriptures, whether the thinges I heare, are so, and may try all things: neither rashly reiecting, nor suddenly beleeuing whatsoeuer is deliuered.

And when I haue found thy truth, so stablish my heart, that I may not wauer nor be caried about with euery winde of doctrine, but may continue in the things which I haue learned, labouring daily to be leade forwards vnto more perfection.

And sith hearing and knowing without practice do but encrease vnto more condemnation, therefore, O Lord, do thou so water that which I heare, with

with thy heauenly deaw, that it may bring forth much fruite in my life, and that I may be a credit to my profession, and no disgrace nor slander to thy truth: Grant all these things for thy deare Sons sake Iesus Christ: to whom with thee and thy blessed Spirit, I desire to ascribe all honour & glory, now and for euer, Amen.

## After the hearing of the Word.

STirre me vp (O Lord) I humblie pray thee, to an vnfained and sincere acknowledgement of thy kindnesse, who hast now beene pleased notwithstanding my former vnprofi-

profitableneſſe and ſlight eſti-
mation of thy holy word, yet to
vouchſafe mee the comfortable
libertie of inioying it. How
iuſtly mightſt thou long ſince,
for my great contempt, haue
made my heart fat, giuing me
ouer into a reprobate ſenſe?
What other thing haue I de-
ſerued of thee, who haue from
time to time been ſuch an vn-
reuerent, negligent, and care-
leſſe hearer? Yea (Lord) euen
my laſt cariage, in that holy
exerciſe which I haue now been
at, hath been ſo farre different
from that becam me, that thou
maieſt iuſtlie make thy word
to bee a ſauour of death vnto
mee: But (O gracious God)
thou which art good vnto mee,
in making mee to ſée my owne
defects, bee merciſull alſo in
giuing

giuing mee a heart to lament them, and suffer thy selfe in Jesus Christ to bee intreated of me, freely and finally to remit them. Let neither them, nor any other of my sinnes stand at this time betwixt mee and thy blessing: but vouchsafe to water the seed of thy word cast into my heart, with the deaw of thy heauenly blessing, that it may not be made vnfruitfull, but may worke mightily in me, to the enlightning of my minde, to the setling of my iudgment, to the comforting of my heart, to the reformation of my corrupt affections, and to the leading mee on vnto more & more perfection.

To that end, make me both mindfull and carefull to vse all those good helps, which thou hast

sanctified to the rubbing vp of our memories, & to the quickning of our dull and slowe affections: such as are, busie and serious meditation in the closet of mine owne hart, humble conference with others, diligent searching the scriptures, to find out the ground and certain proofe of things deliuered.

And when matters are made plaine vnto mee, and prooued to mee to bee thy expresse reuealed will, grant that I may yeeld my full assent vnto them, not once daring to measure them by the crooked rule of mine owne corrupted reason: and not onely so, but that I may loue them, and embrace them, and hide them, and lay them vp euen in the midst of my heart, and may like-

likewise binde my selfe to the speedie and constant practice of them: that so I may not be in the number of those which make a shew of godlinesse, but deny the power thereof, and which heare much, but reforme nothing, and so doe both disgrace religion, and heape vp wrath against themselues; but that I may haue my fruite in holinesse, being both an ornament to my profession, and a meanes of winning others by my pure and blamelesse conuersation.

I knowe (O Lord) that to performe this, will be a seruice of no little difficulty. My flesh, which is euer lusting against the Spirit, will rebell, I shall be apt to growe wearie of well-dooing, euill men will deride

me, and I shall be a matter of scorne to the vngodly: Sathan will finde out many hinderances, and many meanes by which to make good duties irksome vnto me. I beseech thee therefore to furnish mee with that holy resolution, and with that spirit of courage, that I may neither delay to beginne, when thou commaundest to set forward, nor yet may breake off where thou requirest continuance of obedience: but that my course may be like the way of the righteous, which like the light, shineth more and more vnto the perfit day: so shall thy Name be glorified, mine owne soule comforted, and others edified by my good example, and I more and more occasioned to blesse and praise thy Name in

Jesus

Jesus Christ thy Sonne, and my Sauiour, Amen.

## Another of the like nature respecting the Sacrament of the Lords Supper.

I Am taught (O Lorde) that without thee I can doe nothing, and that all mine endeauours are in vaine without thy blessing. In due regarde whereof, I am become an humble suter vnto thy Maiestie, that thou wouldest be pleased to prosper and to direct my present purpose of communicating at thy Table. It is thy will that I should often come vnto this holie banquet, for the streng-

thening of my faith, and for the preseruation of the memorie of Christs death. O Lord, strike my heart with reuerence vnto it, as vnto thy ordinance, and as to a feast to which thou hast tied thy more especiall presence, that I may not dare to presse in before thee vnprepared. Before I come, teach me to growe into a verie strict examination of mine owne Soule, that I may see how I haue liued, and in what measure I am furnished for so waighty a seruice. And because I knowe, that the more I looke into my selfe, the more I shall see mine owne nakednesse and deformitie; therefore I pray thee to supply me from thy infinite fulnesse. Giue mee a through vnderstanding

of

of the miſerie of my eſtate, who am by nature a childe of wrath as well as others. Make mee to ſee the hainouſneſſe of thoſe innumerable euills, and groſſe ſinnes, which I haue multiplied before thee from time to time: nay, which I haue run into ſince my laſt preſenting my ſelfe before thee at thy board, when I promiſed better obedience.

O cauſe my ſtony heart to bleed within me, when I thinke vpon mine owne ſcantneſſe in good duties, and vpon my delight and forwardnes to tranſgreſſe. Make me to be aſhamed and euen confounded in my ſelfe, for thoſe many enormities which from my corrupt and vnreformed heart do continually breake forth into my

outward man euery member beeing a verie weapon of vnrighteousnesse to doe seruice vnto sathan. Thus (O Lord) shall thy mercies in Christ be sweet vnto mee, & I shall come with an hungring & thirsting soule vnto thy Table. And I pray thee to increase in me that gift of faith, that I may both come to this thine ordinance with a desire to enlarge it, and may also feele it to receiue strength and growth of assurance of mine owne personall and particular interest into the death of Christ. Remoue farre from mee all swelling, disdainefull, and vncharitable affections: O Lord, this is a feast of loue, & to it a malicious and reuengefull heart can be no welcome guest, and

when

when I haue presented my selfe at thy table, I beseech thee to restraine my idle and gadding thoughts, draw them to the earnest and serious meditation of that which is the life of the Sacrament, the death of my Sauiour. Rauish my soule with the admiratiõ of his loue, that would giue himselfe to die for me, a most vile, vnworthy, and sinfull creature. Stir mee vp, euen to vow and consecrate my selfe for euer vnto him that hath vouchsafed himselfe to be a sacrifice for mee. And after I haue receiued these pledges of thy loue, and seales of thy fauour in thy dearest Sonne, O make me truly thankfull to thy maiesty, and carefull both at the present, and euer after, to shew forth the fruits of thankfulnes

in a holie and religious conuersation, to thy glorie, the good of others, and mine owne eternall comfort in Iesus Christ my Sauiour, Amen.

## Presently after Receiuing, before the Thankesgiuing by the whole Congregation, a man may secretly lift vp his soule on this fashion.

AFfect my heart (O Lord) with this euidence of thy loue, teach mee in it to see the riches of thy grace, who art pleased for my weakenes sake, by such familiar meanes to figure out before me, and to seale vp vnto my soule a treasure

of

of that infinite woorth, as is thy fauour in Iesus Christ. O that I may as sensibly feele his death to be sweet vnto my soule, as I doe these creatures of bread and wine, to afford a pleasing taste and refreshing to my bodie. O Lord euermore giue mee such a feeling. And now (O heauenly Father) suffer mee not to depart hence forgetfull of thy kindnesse: but grant that I may now at this instant euen couenant with mine owne soule, to walke in a better course of holy obedience then heretofore, respecting all thy commandements, the endeauouring alwaies to haue a cleare conscience before thee, and before all men: that so, glorifying thee in this life, I may be glorified with thee

in

in thy kingdome, through Iesus Christ, Amen.

## Before a Iourney.

O Lord, thou hast graciously promised in thy word, to be with mee whithersoeuer I goe, and that those ministring spirits, thy holy Angels, shall pitch round about mee, and beare me in their hands. A glorious and a comfortable priuiledge I confesse this is, that I who am by nature a childe of wrath, and a very vassall of Sathan, should bee assured of so high a hand of heauenlie protection. I pray thee now at this time to make good this thy mercie to me, beeing by nece-

necessarie businesse to trauell from mine owne place. Many be the perils, to which, both by nature and by desert, I am subiect: no man is able to number them, or by his owne strength and policie to auoide them. Compasse thou mee with thy fauour as with a shield, go before me as thou didst of olde before thy people in the wilderness, it is onely thou which canst make mee to goe and come in safetie. Some put their trust in outward helps: but cause thou mee to remember thy Name, and to make thy truth to be my shield and buckler. A horse is a vaine helpe, and shall not deliuer any by his great strength, neither is the mightie man saued by his power. It is better to trust in ℈ Lord, then to haue confi-

confidence euen in Princes.

If thou (O Lord) bee my light and my saluation, whom shall I feare? If thou be the strength of my life, of whom shall I be afraid? Let this (I pray thee) be the anchor of my soule, both sure and stedfast: suffer no power of Sathan to remoone my faith from this foundation. Howbeit (most holy Father) if it shall bee thy pleasure, in this my iourney, to bring some crosse vpon mee, either by making mee a prey to spoylers, or by some other hazard: I beseech thee, prepare me to it, giue me patience and comfort in it, and an holy assurance, that no outward inconuenience can separate me from thy loue in Christ Iesus.

Make me alwayes mindfull of

of this, that thy fauour must not be measured by these outward accidents: and cause me euen to hold fast this rule, that All things shall worke together for the best vnto thy seruants. And (O good God) as in my trauails, I am desirous of thy fauour, so teach mee (I desire thee) to make conscience of thy feare, that as I expect and craue protection from thee, so I may apply my selfe to yeeld obedience to thee. Wherefore when I am alone, grant that I may possesse my heart with holy thoughts, and may diligently watch ouer my selfe, for the preuenting of all corrupt and vncleane cogitations. Let mee neuer presume vpon the aduantage of secrecie, or of my being not knowne by face

in

in the places where I come, to do any thing that shall be contrarie to the profession of a Christian.

And if I light into the company of others, make me carefull to seeke opportunities of doing good, and that I may never frame my selfe to the humors of prophane persons, but in a godlie discretion may so carrie my selfe, as that I may neither wilfullie make my selfe a scorne vnto the wicked, neither yet may for any respects doe ought which may either wound mine owne soule, or make them think that I am of the same vnreformed dispositi-on with themselues.

Thus (Lord) in an assured expectation of thy gracious guidance, I betake my selfe

selfe to mine intended course, and commend both it, and these my requests vnto thee, in the name and worthinesse of Iesus Christ, my onelie Mediator and Redeemer, Amen.

## After a Iourney.

FArre be it from mee (O Lord) that I should craue mercies of thee in my necessities, and then forget to shew my thankfulnesse for them when they are bestowed. Gracious hast thou been vnto me, from the beginning of my life euen vntill now. As soone may I number the sand of the sea, as make an exact rehearsall of all thy fauours.

fauours. There is no day, or houre of the day, or minute of the houre, in which thy blessings are not renewed towards me. Oh that I could be so truly and effectually thankfull as it becommeth me: Oh that my heart within me might euen melt for griefe, that I haue passed ouer so many of thy kindnesses without regarde. Beholde how now also thou prouokest mee to this dutie: O quicken me (I humbly pray thee) thereunto. Make me diligently to looke backe into the course and order of this whole iourney, and to obserue by degrees, how thou hast bin good vnto me: how thou hast blessed my going out, and my comming in, and brought mee in peace to mine owne home.

Many

many dangers might haue swallowed mee vp, which yet (through thy goodnesse) I haue escaped. Sundry times hath there beene (such is the brittlenesse of this house of clay which I beare about me) but euen a steppe betwixt mee and death, out of the iawes whereof, thy right hand and thine arme haue saued mee. I can ascribe nothing to mine owne prouidence, neither can I say that my saftie is the reward of mine owne deseruing: Not vnto mee, O Lord, not vnto me, but to thy Name doth the glorie belong. And notwithstant (I beseech thee) that the sense of thy loue, may beget in me such a loue of thee and of that which thou commandest, that I may willingly and cheerfullie,

lie, and with full purpose of heart, deuote my selfe to thy seruice, accounting (as my dutie is) euerie new kindnesse to be as (it were) a new bond, and a fresh encouragement thereunto. Grant me both this and all other needfull mercies, for Christ Iesus sake, Amen.

## The Christians sute for grace to liue vprightly in his personall calling.

IT is thine ordinance, O thou the wisest God, that euery sonne of Adam in the sweat of his face should eate his bread, thou hast fitted euery man to glorifie

fie thee in some speciall calling: thou wouldest not that any should liue like an vnprofitable burden of the earth, misspending his precious time, and wasting away thy creatures, doing no good to humane societie.

Heerein thou hast giuen vs thine owne example, for euen thou worketh hitherto: and albeit that thy great businesse of creating all things, ended with those six first dates, in which euery particular was brought forth by thee in his proper kind, yet thy prouidence is neuer intermitted, in it neither sleep nor slumber ouertaketh thee: And thy son Christ Iesus, whiles in the dayes of his flesh, hee humbled himselfe to liue as a man vpon this earth, both in his priuate

priuate life attended vpon a painefull trade: and when the time came of his publishing himselfe to the world, went about doing good, yea and with that cheerfulnesse, that it was meat vnto him, to doe the will, and to finish the worke of him that sent him. And are not thy holy Angels also in continuall action, obeying the voice of thy word, and ministring for their sakes which shall be heirs of life? Who am I then (O my God) that I should not reioyce, that it hath seemed good vnto thee, to rank mee among other thy seruants, and to sette mee (as it were) my proper taske vpon which to giue my best attendance?

Grant, I pray thee, that I may not grudge thereat, as at some

some vneasie burden put vpon mee, but that I may contentedly and comfortably vndergoe it, euen like that glorious creature, the sunne, who hauing his tabernacle set him in the heauens, reioyceth like a mighty man to ronne his race. And seeing, O Lord, thou hast not placed mee in this calling for mine owne priuate good alone, but also for a more publique and common benefite, giue mee such an honest, sincere, and charitable heart, that I may determine with my selfe, neuer to seeke, nonor yet willingly to receiue that gaine which commeth by the wronging, or wringing, or losse of others.

Let me euer remember that golden rule: Whatsoeuer I would

would that men ſhould doe to mee, of doing euen ſo to them. Let it neuer ſlipps out of my minde, that the wages of vnrighteouſneſſe, is put into a broken bag: & that as the good man ſhall giue inheritance vnto childrens children, ſo the riches of vanitie ſhall diminiſh: and that thou wilt drawe, euen out of the belly of the oppreſſor, the ſubſtance which hee hath deuoured: or if it doe continue with him, it ſhall bee for his greater hurt, his own eaſe ſhall ſlay him, and his proſperitie ſhall deſtroy him. Let me therfore, I pray thee, chooſe rather a little with thy bleſſing, then great reuenewes with thy curſe, and iudgement attending thereupon.

And if ſo bee it ſhall be thy pleaſure

pleasure to bleſſe my basket and my store, & to increase my portion by my honeſt industry, & keepe mee, I humbly intreat thee, that I may not sette my heart upon it, let not my riches be my strong citie, or as an high wall in my imagination: but grant that as my lot is enlarged, so I may be more and more afraide of my selfe, least the care of this world, and the deceitfulnesse of riches, should choake in me the seedes of grace, and steale away my mindes from better things. And therefore make it my care good Lord, beseech thee, to follow my calling with that holie measure, as that I may not so farre ingulfe my selfe into the businesse of it, that I should abridge and scant my selfe of

conuenient opportunities for heauenly and spirituall purposes: and as I shall feele thy hand to bee opened towards me, so open my heart and my hand towards others: knowing, that as hee which scattereth shall bee more encreased, so he that spareth more then is right, shall surely come to pouertie. Euer make me to consider thy all-beholding presence, that all things are naked in thy sight, and that thou wilt surelie bring forth to iudgement euery secret thing: that so I knowing thee to be a witnes to all my courses, my care may bee to walke as in thy sight, and to approoue my selfe vnto thee by an euen & vpright behauiour. Vnlocke, O Lord, the treasures of thy rich mercies,

cies,

cies, and affoord vnto mee both these and all other conuenient and needfull graces, in and for Christ Iesus sake, Amen.

## His Petition to be armed and prepared for afflictions.

I Am taught (O heauenly Father) by thy holy word, which thou hast left vnto mee to be my counsellor, and to make mee wise vnto saluation, that I must through many afflictions enter into thy kingdome.

When I meditate vpon the liues and courses of thy holie ones, which haue now ended the dayes of their pilgrimage, and are entred into rest,

I finde that they all passed thorough great tribulation: Nay, Christ himselfe, the author and finisher of my faith, did first suffer before he entred into glory.

Of this bitter cup therefore must I also drinke, O Lord, if I belong to the number of thy chosen.

Those whom thou hast ordained to be vessels of honour for thine owne use, thou wilt purge and scoure, and make cleane by varietie of crosses.

This I know (O my God) and am perswaded of. But now, when I looke into mine owne heart, and consider mine owne strength, I finde such a base spirit of fearefulnesse, such a strong affection unto peace, and

and quietnesse, and such a lothnes and vnwillingnes to beare the yoake, that I cannot but euen doubt with my selfe, what will become of mee in the day of triall: when I heare of reproaches in good name, losses in goods, paines and tortures in body, vexations, & horrors and perplexities in minde, tentations by Sathan, combats & conflicts with the feare of death and of iudgement, my flesh doth euen tremble thereat, and O Lord (thinke I) who or what am I, that I should endure the very least of these?

Whither now shall I goe to gather heart and courage, but vnto thee, O thou preserver of man? And how happy were I, if I could rightly esteeme this happines of hauing such a free-

dom of accesse vnto thy throne of grace? Here therefore doe I prostrate my soule before thee, earnestly beseeching thee, in the name of Christ, to bee mercifull vnto mee in this behalfe. And first of all; O most tender Father, because suddaine euills, doe bring with them so much the greater griefe, grant that I may often (and that seriously) thinke vpon the certaintie of afflictions, and how vaine a thing it is for mee, in the surging waues of this worldlie Sea, to promise vnto my selfe continuall peace.

Thus (thou blessing this meditation vnto mee) the crosse shall neuer come vpon mee at vnwares, my thoughts being taken vp with continuall expecting

peating it. And then, O Lord, when thou hast thus framed mee to liue as a man alwaies waiting for some triall, let it be thy pleasure also, to furnish and to supply mee with such graces as belong to the comfortable enduring it.

Giue mee a readinesse of heart, to submit my selfe alwaies to thy appointments, that I may neuer dare to repine or grudge at thy proceedings: giue mee a portion of strength proportionable to that weight which thou wilt lay vpon me, that I droupe not vnder the burthen, that I faint not in my minde.

Giue me a feeling of thy loue in Christ, that that may preuaile against all discouragements, and that I may in-

terpret it to be a fruite of thy loue that thou dooſt afflict me.

Giue mee faith in thy promiſes, ſo firme that it may not be ſhaken by the ſtorme, nor I growe weary or waneringe in waiting for thy mercie to releaſe mee. Giue me wiſedom to iudge aright of the reaſons of thy trying mee, and to make a holy vſe of euery chaſtiſement: giue me care to ſtore vp in the midſt of my heart, ſuch comforts as thou in thy word haſt reuealed for ſeuerall viſitations, that I may not be then to ſeek for comfort, when I ſhall chiefely want it: finally, giue mee a ſtedfaſtneſſe of reſolution to caſt my burden vpon thee, and to hold this faſt, that thou art bound by

thine

thine owne promise neuer to forsake me. Being, O Lord, thus armed, out of the storehouse of thy rich grace, I shall enter the combat with courage, I shall goe through it with constancie, and end it with ioy, looking for that crowne of life which thou hast promised to those that loue thee, and whom it was thy good pleasure, before all worlds, freely to loue in Christ Iesus, to whom be praise for euer, Amen.

## A Prayer for the afflicted in what kind soeuer.

O Gracious GOD, how happy am I, who haue so strong a tower as thy great

Name to run vnto, especially now in this sad and heauy day of tribulation I see (O Lord) by continuall experience, that the helpe of man is vaine, and that all earthly contentments, notwithstanding the flattering shewe they make, yet are but as a staffe of reed, vpon which if a man leane, it will run into his hand and pearce it. If I turne mee to my ancient louers and friendes, it may bee they will stand aside from my plague, and mine old acquaintance will hide themselues, and I shall be euen as a stranger in the sight of my familiars. If I seeke to my neighbors, alas, what refreshing shall I finde? Truly it is, O God, and thou hast so ordained, that hee which is in miserie should be comfor-

ted

ted by his neighbor: but men haue forsaken the feare of the Almightie: so that he, which is readie to fall, is as a despised lampe, and fewe are apt to weepe with him that is in trouble: Besides, the greatest part are so ouercome with grosse ignorance, that they are miserable comforters & Physicians of no value, not able to minister a word in time to him that is wearie. Whither then, or to whom shall I go but vnto thee, O most gracious and tender Father? Thou art a pitifull God, thy compassions are great: thou art the Father of mercies, & the God of all comfort, thou makest the wound and bindest it vp, thou smitest, and thy hands do make whole: thou hast commaunded to call

vpon

vpon thee in the day of trouble, and thou art a helpe readie to bee found. To thee therefore do I lift vp my soule: Encline thine eare O Lord, and heare, open thine eyes, O Lord, and see, looke mercifully vpon thine afflicted seruant: the dayes of sorow are come vpon me, euen changes & armies of miseries are against me. If my griefs were weighed, it would be heauier then the sand of the sea: I am broken with one breaking vpon another. Make me (I pray thee) to consider seriously, that it is euen thou which hast done all this, that these things come not by chance, but by thy prouidence and certaine appointment; that so I may bee dumme and not open my mouth to murmure or repine.

pine. Open mine eyes that I may see mine owne deserunings, and what cause I haue giuen thee euen to crush me to peeces with thy heauie iudgements, yea to cause the pit of thy eternall vengeance to shut her mouth vpon me. What cause haue I left vnto me to complaine, when I am lesse then thy smallest mercy, and my sins greater then the greatest sorrow thou hast laid vpon me? It is thy loue, O Lord from whence this proceedeth. In this course thou dost offer thy selfe vnto me as to a sonne: thou knowest my corruptions, the rebellion of my heart, the crookednes & perfowardnesse of my nature, thou seest before some great euill that I am like to fall into, if I be left vnto

mine

mine owne course: thou findest mee to bee forgetfull of my dutie to thee, colde in prayer, backward and lumpish in holy services, well-neere lulled asleepe in the common securitie of the times: It is thy wisedom to rouse me vp, and to put thy hooke of affliction into my nostrils, to bring me back into that good way from which I am falling.

I know thou dooest therefore chasten me, that I may not be condemned with the world. O teach me, I pray thee, to learne to iudge my selfe, to search and to try my waies, to pry into my course by-past, that I may find out those euills which beare in me the greatest sway, and may in some measure vnderstand, what it is which thou aymest

at

at in afflicting me. And enable mee withall to reforme mine errors, to recouer my wandring, and to get a happy victorie ouer my rebellious flesh: that I may be able to say heerafter, It is good for mee that I was in trouble, blessed be the time that the Lord afflicted me: and how sweet is the quiet fruit of righteousnes, which springeth forth from the bitter root of tribulation.

In the meane space (O Lord) vntill it shall please thee to put an end to my present grieuances, teach mee, not to make haste, or to seeke by vile and vnwarrantable courses to wind my selfe out of thy hands, but grant that I may tarrie thy leasure with patience, not daring to prescribe vnto thee

what

what to doe. And when this storme is ouer, and the sorrow past, O keep me from security, make mee to remember the vowes and promises of obedience which I now make vnto thee, prepare me to a fresh tryall, that my care may be to be prouided for whatsoeuer thy pleasure shall be to lay vpon me. Heare me in this and in all other my suites, for his sake in whom thou art best pleased, euen Jesus Christ the righteous, Amen.

A prayer in respect of some losse receiued, as of honor, or goods, &c.

O Eternall God, the God of prouidence, the orderer and

and the disposer of all things both in heauen and earth: Be readie (I beseech thee) to heare the prayer of thy distressed seruant. Helpe my weakenesse, I intreate thee, & quicken me to the performance of this dutie of calling vpon thy Name. I am euen ashamed of my selfe, to see mine owne faintnes, and how soone I am cast downe vpon euerie occasion. O raise me vp (I pray thee) and make me to lift my heart towards thee, according to whose good pleasure all things come to passe. Is it not thou (O Lord) which hast layde these things vpon me? Art not thou he who both giuest and takest at thy will? Art not thou the Iudge which makest lowe, and which makest high? Shall I mur-

mure

mure against thee, which hast such an absolute and vncontrolable soueraignte ouer all: shall I receiue good at thy hand and not euill? O keepe downe my repining & mutinous and discontented thoughts, allay the height & hautinesse of my spirit, teach mee how to be abased and to haue want, make me to see the vanitie of that which I was wont euen to admire, and to set my heart vpon. Let this abridgement be a schoolemaster vnto mee, that I may learne by it to drawe mine affections from these fading and transitorie commodities. O Lord, what is honour? Is it not a blast, or as smoak which quickly vanisheth? What is wealth? Is it not lighter then vanitie it selfe? doth it not take her

her to her wings as an Eagle and flie into the heauen: O knit my heart henceforth vnto thee: O blessed Father, fasten my affections on the things which are aboue, where Christ sitteth at thy right hand: make mee to lay vp treasure in heauen, & to seeke after that kingdome of thine, which cannot be shaken: frame my heart to the choice of the better part, of which I can neuer bee depriued. Let mee affect the true honour which stands in the faithfull seruice of my Sauior. Let me labor for that enduring and durable riches, which consists in the knowledge of thee, and in the feeling of thy gracious fauour. Suffer me not (I pray thee) so to limit thy power, as to thinke that thou art not

not now able to supply mée, sith the meanes which I was wont to enioy, is taken from mee: but make me faithfullie to consider, that thy hand is not shortened, but that thou hast enough in store for those that loue thee. Thou art able to giue me a great deale more, and after thou hast exercised me awhile, to blesse my last dayes with more abundance then the first: thou canst make the little meale in the barrell not to waste, and the small quantitie of oyle not to diminish: thou canst cause a small thing to be better vnto mee then great riches to the mightie, and a dinner of greene hearbes to bee more sauorie to me, then a stalled Ore to them. O therefore, I beseech thee restraine my

my desires, make me willingly to submit my selfe to thy wisedom: Let thy providence and promise be my strong-house and the stocke that I relie vnto: let this satisfie mee, that though I lose all that I haue, yet inasmuch as thou hast once loued mee in Christ, I shall neuer lose thy fauour. And let not the beholding of my children and family dishearten mee, or make mee to cast perils, and to say, Wherewith shall I feede them? How shall I cloath them? O Lord, they are better then many sparrowes, and dearer vnto thee then the Lylies of the field: thy promise of mercie is entailed to my posteritie; O let my faith rest vpon this foundation. Prepare mee (I pray thee) to further

farther trials, make mee readie by degrees to lose euen my life it selfe, if it may bee for thy glorie.

And thus, O Lord, desiring to reckon euen this crosse (though my vnreformed nature doth gaine say it) among thy chiefest fauours, I commend my selfe and my poore prayers vnto thee in Christ Jesus thy beloued Son, and my beleeued Sauiour, Amen.

## A prayer fitted to the losse of an especiall friend, as a Father or Husband, &c.

O Almightie Lord GOD, whose glorie is aboue the heauens, and which hast thy dwel-

dwelling on high, but yet abaſeſt thy ſelfe to beholde the things in the earth, be pleaſed, euen for thy deareſt ſons ſake, to caſt downe thy compaſſionate eye vpon my afflicted and grieued caſe.

Comfort (Lord) comfort, I pray thee, thy ſeruants ſoule, ſuffer me not to be ſwallowed vp of diſcouragement. Thou haſt taken from mee the verie ſtaffe of mine eſtate, one, vpon whom (in the eye of fleſh and bloud) all my comfort did depend: He is now gone the way of all fleſh, and hath made his bed in the darke: yet thou, O Lord, ſtill liueſt, thou art alwaies the ſame, and thy yeeres ſhall not faile. O raiſe vp, I beſeech thee, my languiſhing and diſcouraged hart, my droupingthoughts:

thoughts: make mee to looke towards thee, from whom alone all comfort cometh. Hast thou doone this, and shall I controule it? Is death thy messenger, and shall I murmure at his coming? Is my dearest friend, whom I loued as mine owne heart gathered vnto thee, his appointed moneths beeing now expired, & shall I lament his happines? Dost thou still hold me with thy hand, & euen compasse me about with thy gracious prouidence, and shall I distrust? Is thy purpose and promise and power to bee my God, the same yet that it was, and shall I bee doubtfull, as though I had made flesh mine arme, or as if thou, O all-sufficient GOD, wert tied vnto outward meanes: Shall not

I also ere it bee long make the graue my house, and lie down with others in the dust: Is there not an assured hope, that all that liue and die in the Lord Iesus shall be ioyned together after death, and at the last day be caught vp in the cloudes to meete the Iudge in the ayre, and after that to be euer with the Lord? I most earnestly beseech thee therefore, O my most gracious God, to moderate my passionate and vnruly thoughts, to bring my violent affections into a holy compasse.

Let mee not bee sorrowfull like those which haue no hope, make me to reioyce on his behalfe whose pilgrimage is at end, and whose Christian and holy course doth euen assure mee, that thou hast receiued

him into euerlasting habitations. Teach me to haue a holie and prepared longing for the day of my dissolution: And grant mee that grace and wisdome, so to loue those whom both Nature and Religion binde me to respect, that I may alwaies conforme and submit my affections to thy most wise and soueraigne disposings. To bee without apprehension of such losses, I knowe by thy word, that it is impious: to be extreame and without measure in passion, is desperate: Keepe me, I beseech thee, in the mean, that my sorrowes may be tempered with comfort, and my heart may alwayes be fixed surely vpon thee: Afford mee both this and all other needfull fauours, in and for the merits

of

of my alone Sauiour Iesus Christ, Amen.

## The Orphanes Lamentation.

THy word (O Lord) which is the word of Truth and cannot lie, hath testified of thee, that thou art The helper of the fatherlesse: Heereby haue I (poore forsaken wretch) taken heart vnto my selfe, to flie vnto thy Mercy-seat, and (as it were) into thy lap, freely to poure out my lamentations. Left I am to the mercilesse mercie of this cruell world: and death hauing closed the eyes of my dearest Parents, in whose sight I was

not a little tender, my estate in common vnderstanding is very miserable.

Some there are which will seeme to pittie mee, and who will sprinkle some common words of compassion on mee, but no truth of comfort commeth from them. Nay, euen those of neerest acquaintance, and who during the life of my Parents, did professe the greatest loue, do now look strangely on mee, and their behauiour and fashion is, as if they did not knowe me. Most true do I find the saying of Salomon, that the friends of the rich are manie, and that the poore is hated euen of his owne neighbours, his friends will depart far from him, and though he be instant with words, yet they will

will not regard him. When in feare of oppreſſion, I flie vnto them which are armed with authoritie to relieue mee, though I ſpeake with prayers, they anſwere roughly, and ſo are their harts ſet vpon bribes, that nothing but a gift in the boſome will perſwade them. Thus is affliction added to my miſerie: but no man careth for my ſorrow. All this is through thy prouidence (O thou which ſitteſt at the ſtern and diſpoſeſt all things): I knowe that out of thy mouth, and from thy decrée, proceedes both good and euill. Whither then ſhall I looke, but vnto thee that haſt ſmitten mee? Who can binde vp my wound, but onely thou that madeſt it? I lift vp therefore my heart with mine eyes

and hands, to thee that dwellest in the heauens: As the eyes of seruants looke vnto the hands of their Maisters, so shall my eyes waite vpon thee, vntill thou haue mercie vpon mee. I am sure (because thy word hath so assured me) that thou wilt not forsake for euer, but though thou send affliction, yet thou wilt haue compassion, according to the multitude of thy mercies.

Thou puttest my teares into thy bottle, all my grieuances are noted in thy Register: My soule shall therefore cleaue vnto thee, and vnder the shadowe of thy wings will I reioyce. To thee I do commit my selfe, vpon thee alone doe I cast my care, O (I beseech thee) cast not off my soule: Vpon

thee

thee haue I been stayed from the wombe, thou art he which tooke mee out of my mothers bowelles: Whom haue I in heauen but thee? and I haue desired none in earth with thee: Thou shalt be the strength of mine heart, and my portion for euer. I see more and more how good it is for me to draw neere to thee: My friends haue deceiued me as a brook, and as the rising of riuers they passe away, but with thee there is no shadow of change. No man did euer trust vpon thee and was deceiued.

Friends may die, and return to their earth, but thy yeeres endure from generation to generation. Thou giuest to beasts their foode, and to the young rauens that cry: Thou

clothest the grasse of the field, the very sparrowes are respected by thee. Am not I (O Lord) much better then they? O make me to depend vpon thy goodnesse, and to knowe that if I seek thee, I shall want nothing that is good: Thy eye is vpon them that feare thee, and vpon them that trust in thy mercy. The hearts of all men are in thy hands, thou madest euen the Egyptians to fauour thy people: and as thou causedst the very rock to yeeld water for the thirstie, and the deuourer to afforde foode for Sampson, so thou canst turne the hearts of these that most neglect mee, and make euen strangers and men vnknown to become kinde vnto mee.

Let

Let it be my care to serue thee, and to walke before thee in vprightnes, and then I am sure with thee there is enough in store, and thy prouiding can not faile me. Stirre me vp to seeke thy kingdome, and the righteousnesse thereof, and all things else shall bee supplied to my comfort. Assure my soule that thou art my Father in Iesus Christ: then shall I be sure that thou hauing prouided for me a better inheritance, wilt not forsake me for these outward things. Harken (I beseech thee) to these desires of my soule, and breed in mee a stedfast expectation both of these and all other needfull graces, for the merits of Iesus Christ my Sauiour, Amen.

## The Captiues prayer, taken by a forraine Enemie, or otherwise imprisoned for debt, or vpon any like occasion.

OVt of the deepe places doe I call vnto thee (O Lord) let thine eares attend vnto the voice of my prayers. Behold, heere I dwell in darknes & in the shadow of death, being bound in miserie & yron, and feeding vpon the bread and water of affliction. Closed I am in prison and cannot get forth. I do know and confesse that thy iudgements are right, and that thou hast afflicted me iustly. Full idly and vainelie did I spend my precious time in

in the day of my libertie, walking in the way of mine owne hart, seruing lusts and diuerse pleasures. To bee tyed to the duties of my calling, or otherwise earnestly & bustlie to followe any course that might be for thy glory, it was a burden & a griefe vnto me. Many other sinnes there are, of which I am guiltie before thee, which haue deserued both this, & a far greater punishment, yea euen to be held vnder darknes in euerlasting chains, and to be plunged with Sathan & his angels, into the lake which burneth with fire & brimstone world without end. But (Lord) there is plentie of mercy with thee, & thy compassions faile not, thou art good & gracious, and of great kindnes vnto all them that call vpon thee.

thee. Giue eare (I beseech thee) to my prayer, & hearken to the voice of my supplication. Let the beames of thy fauour shine into this desolate and comfortlesse place, with which I am enclosed: Refresh and reioyce my distressed & grieued soule, for vnto thee doe I lift vp my soule. Looke downe from the height of thy sanctuarie, and heare the mourning of the prisoner. Sanctifie this great crosse vnto mee, that it may be a meanes to humble me, and to bring me to a thorough sight and sense of mine own deseruings: Sweeten it also with the comfortable taste of thy fauour and loue in Christ. And although my bodie be straitned, yet enlarge my spirit, that I may now be more feruent in prayer,

er,

er, more ſtrong in the deſire and longing for thy grace then heretofore. Suffer me not to growe wearie with waiting vpon thee, or with looking or erſpecting for thy merciſull goodneſſe in my deliuerie.

Let me not preſume ſo farre as to take vpō me to preſcribe thee how to deale with mee, or when and by what meanes to enlarge me: But grant that I may both contentedlie and quietlie tarie thy appointment, aſſuring my ſelfe that when thou ſeeſt mee to be more fitte for libertie then for reſtraint, thou wilt beſtowe it on mee. In the meane time, proportion (I pray thee) my deſires and affections, to my preſent meanes: As I haue but little, ſo make mee contented

with

with a little: and as my diet is but coorse, my lodging but vneasie, & the ayre not so sweet as I was wont to enioy, so frame my minde and body to a patient bearing of all these vnpleasing inconueniences: Make mee often to meditate and think with my selfe, that if such a prison as this, in which a man may finde some intermission of sorrowe, and out of which hee may conceiue hope of deliuerie, be so irksome to mee, then how woefull is that dungeon of hell, whereof the Prince of darknesse is the keeper: and where, as the torment is easelesse, without all intercourse of any refreshing, so it is endlesse, without all possibilitie of getting from it. And then, O Lord, let this meditation

tion worke with mee, both to the humbling of my soule, whose desert it is to bee eternally shut vp in that loathsom pit, and to the enlarging of my thankfulnes vnto thee the God of mercie, who hast sent thy sonne, to free me from that intolerable captiuitie. Cause me withall (I beseech thee) to bee as sensible of my bondage vnder the tyrannie of sinne and Satan, as I am of my detainement in this present thraldome: and as desirous to be drawne out of it into the glorious libertie of thy children, as I now am, to be freed from this imprisonment: and if it shall hereafter be thy pleasure to restore me to my desired freedom, O make mee euer mindfull of the vowes and promises

of

of good things, with which I am now readie to bind my selfe vnto thee: that so thy mercie may neuer be forgotten by mee, but may be euer fresh in memorie to quicken me to the diligent and faithfull seruice of thee, who art the onely God, in three persons, the Father, the Son, and the Holy-ghost, to whom be honour and glorie, might, maiestie and dominion, world without end, Amen.

---

## The slaundred person, laden with vniust reproaches, thus commendeth his case to God.

GReat is my griefe (O Lord) neither is it to mee a small

small vexation, to see how wicked men haue sharpned their tongues against mee. They doe shoote out bitter wordes like arrowes, and wound me with their multiplied lyes, as with a razour that cutteth deceitfully: and as dead flies doe cause to stinke and putrefie the oyntment of the Apothecarie, so do they make my good name to become euen vnsauorie amongst men. O how bitter is this vnto me, euen as gall: and how doth my soule euen pine away within mee to consider it? Yet (O gracious God) why should my spirit bee so perplexed in me, hauing such freedome of accesse vnto thy Maiestie? Thou art set in the throne of righteous iudgement, these cloudes and mists of

of foule reproaches, cannot hide the truth of my cause from thy all-seeing eyes. To thee therefore do I appeale, and in thee do I put my trust: iudge thou me according to thy righteousnesse, and according to mine innocencie that is in me. I confesse (O Lord) that in thy sight I am a most vile and wretched sinner, and that if I should dispute with thee, I could not answere thee one thing of a thousand. Therfore in the case betwixt thee and my soule, I will lay my hand vpon my mouth, and abhor my selfe in dust and ashes.

But as for these mine aduersaries, whose tongues are as the coales of Iuniper, in respect of them, thou knowest mine vprightnesse, and how vntrue

vntrue these things are which they put vpon me. And indeed this witnes of my conscience is my chiefe reioycing, and with it I do secretly solace my selfe against all their most bitter and poisonfull accusations.

This maketh mee to haue boldnesse towards thee, and with comfort to trust vnder the shadowe of thy wings, vntill these afflictions ouer-passe. Send thou from Heauen and saue mee from the reproofe of these that would swallow mee vp. Keepe mee secretly in thy Tabernacle from the strife of tongues.

Furnish mee with patience (I beseech thee) vntill thou pleade my cause and execute iudgement for me: represse my tumultuous and swelling spi-

rits,

rits, that I may not render euill for euill, nor rebuke for rebuke, but that I may heartilie pray to thee, euen for my most vehement accusers. And (O Lord) if they belong to thee, open their eies that they may see their error, touch their hearts, that they may be sorrie for their bitternesse: Otherwise, if they bee such, whom thou (who vnderstandest all things) doost knowe to be incurable, represse their rage (I pray thee) let their lying lippes be made dumbe, which cruellie, proudly, and spightfully speake against the righteous. As for mee, vphold mee in my integritie, stablish me in euery word and good worke, enable me to such an holy & blameleſſe conuersation, that those which reproach

proach mee as an euill doer, may either bee won vnto thee by my good example, or else may be made ashamed when they be not able to blame my behauior in Christ. Teach me to remember that this is not the one halfe of that which I must suffer for thy sake, if I will be faithfull, that so I may resolue to sacrifice not my good name onely, but euen my life it selfe for thy glory.

Thus, O Lord, relying vpon thy promised readinesse to heare the prayers of thy seruaunts, haue I heere poured out my soule before thee, beseeching thee to vouchsafe a gracious audience, both to these and all other my humble suites, not for mine owne sake, but for thy Sonne and my

my Sauiours sake Christ Iesus, Amen.

---

The Persecuted for a good & righteous Cause, & brought into hazard, both of his libertie and life, is directed thus.

I See now, O my most gracious God, and in Iesus Christ most kinde and louing Father, the truth of that which thou thy selfe hast reuealed in thy blessed word, euen that All that will liue godly in Christ, shal suffer persecution: Thy beloued Sonne told his disciples that they shold haue in the world much trouble, and be vexed and hated, and continuallie molested for his

his sake. And now (Lord) it is thy good pleasure to call mee vnto this seruice, euen to beare witnesse to thy truth by my suffering. Much weaknesse I acknowledge, that I finde in my selfe, to stand out in so iust a quarrell, much vnworthines to bee aduanced to such an honour. Before thee therefore do I cast down my selfe (for from thee is euerie perfect gift) beseeching thee to make thy power apparant in mine infirmitie: and to strengthen mee, poore wretch, that I may cheerfully take vp my crosse and followe thee.

Breathe into mee, by thy spirit, the sauing knowledge of thine vndoubted truth, that I may be firmely setled therein, and fully assured of the good-

nesse

nesse of that cause, which I am called to maintaine.

Out of the mouth of babes thou hast ordained strength, thou canst make euen the vnlearned, and the men without knowledge to speake, to the astonishing and amazement of the mightie: It is thy inspiration ý giueth vnderstanding. Endue me with courage, that I may speake of thy testimonies before Kings, and may not be ashamed: Season withall, my zeale & boldnesse, with such meeknesse and reuerence, that there may be in my behauiour no appearance of vaineglory, but that all may see, that it is the honour of thy Name, and the defence of thy truth which I seek for. Ground mee so sure vpon the rock of truth,

shed

shed so abroad thy loue, and the feeling therof into my inward parts, giue me that earnest of my future inheritance, & that taste of the powers of ỹ world to come, that no windes or stormes, either of plausible perswasions, or of hard & cruel vsage, or of varietie of torments set before mee, may bee of any force & power to remoone mee.

Drawe my meditations often, vnto the Prince of my saluation Iesus Christ, who was also consecrated through afflictions. Enable me to learne by his example, to indure the crosse, and to despise the shame for the ioy that is sette before mée. Let me neuer forget it, that if I suffer as a Christian, I am a partaker of his sufferings, I beare his marks vp-

nesse of that cause, which I am called to maintaine.

Out of the mouth of babes thou hast ordained strength, thou canst make euen the vnlearned, and the men without knowledge to speake, to the astonishing and amazement of the mightie: It is thy inspiration ỳ gineth vnderstanding. Endue me with courage, that I may speake of thy testimonies before Kings, and may not be ashamed: Season withall, my zeale & boldnesse, with such meeknesse and reuerence, that there may be in my behauiour no appearance of vaineglory, but that all may see, that it is the honour of thy Name, and the defence of thy truth which I seek for. Ground mee so sure vpon the rock of truth,

shed

shed so abroad thy loue, and the feeling therof into my inward parts, giue me that earnest of my future inheritance, & that taste of the powers of ỹ world to come, that no windes or stormes, either of plausible perswasions, or of hard & cruel vsage, or of varietie of torments set before mee, may bee of any force & power to remoone mee.

Draw me my meditations often, vnto the Prince of my saluation Iesus Christ, who was also consecrated through afflictions. Enable me to learne by his example, to indure the crosse, and to despise the shame for the ioy that is sette before mée. Let me neuer forget it, that if I suffer as a Christian, I am a partaker of his sufferings, I beare his marks vp-

on me, and that this light affliction which is but for a moment, shall cause vnto me (it beeing the way which thou hast landed out to heauen) a farre most excellent and an eternall weight of glory. And when I feele any cowardlie feare to surprise mee, and my selfe almost readie to faint in my minde, then bring it to my remembrance, that if I deny thee, thou wilt deny me also, if I cast away my confidence, thou wilt also cast mee off at the last day. And seeing without thee I can doe nothing, make me earnest in Prayer, and a continuall petitioner to thy Maiestie, from thee to be supplied with all necessarie graces, such as thou knowest to bee fit for my present case.

Take

Take from me all trusting to mine own sufficiencie: open mine eies that I may more and more see mine owne scantnesse, and the weakenesse that is in me for weightie seruices.

Make mee to knowe that my full dependance vpon thee, shall be my chiefest stay: and that as without thee, I cannot stand, so being vpheld by thee, I shall not miscarie. And if it shall be thy pleasure to deliuer me from this question which I am now come into, and to restore mee to my wonted peace, preserue me, I pray thee, from securitie, stir mee vp to make prouision for some greater storme, remembring still, that without being faithfull and constant vnto death, there is no hope to receiue the crowne

of life. All these mercies, and whatsoeuer else thou knowest to bee needfull, reach out vnto mee, I humbly pray thee, euen by those promises of grace which thou hast made, and offered in the Mediatour of grace and glory, Iesus Christ, Amen.

---

## Some barren Hannah, or childlesse Elizabeth, desiring to be blessed with fruit of bodie, prayeth thus.

NEither am I the first (O most mercifull Lord God) whom thou hast thus afflicted, neither am I without examples

amples of holie persons who haue both sued vnto thee for comfort in such an occasion, and haue beene heard also of thee in that day desired. This is no little ioy vnto my grieued heart: for as I am certified hereby, that I may thus be chastened, and yet be deare and pretious in thy sight: so I doe also from thence conclude, that thou both art able to release me, and wilt likewise, if thou see it in thy wisedome to be conuenient for me. To thee therefore do I make my moane (O Father of mercies, and God of comfort) be not deafe, I beseech thee, to my prayers. Looke fauourably, and with a compassionate eye vpon the trouble of thy handmaide. It hath hitherto beene thy plea-

sure to shut vp my womb, and to denie mee that comfort by children which thou hast vouchsafed vnto others. Humble me (I pray thee) vnder thy hand, and grant that I may truelie, and sincerely, and feelingly, acknowledge, that though this be no little crosse, yet it is nothing to that which I haue deserued. It is iust, I confesse with thee, to punish my barrennesse in grace, and my fruitlesnesse in holy things, with this want of outward encrease.

Make mee (O good God) as sensible of my spirituall defects, as I am of these bodilie inflictions. And as it is reported of thee in thy Word, that thou makest the barren woman to dwell with a famie,

lie, and to be a ioyfull mother of children, so make mee (I humbly craue of thee in Iesus Christ) an example of thy mercie heerein. Let mee be as the fruitfull Vine on the walles of my husbands house, and let (at the least) one Olive plant spring out from mee, to stand about his table. The fruite of the wombe is thy reward, of thee alone doe I desire it, from thy mercy onely doe I expect it.

And good Lord, be pleased so to order and direct my desire heerein, as that I may not in this seeke some outward contentment onely, but that my chiefe respect may be, that by me, thy Church may be increased, and that out of me may proceede such an one by

whom thy glory may bee furthered, and the honour of thy Name aduanced amongst men.

Teach mee withall, so to referre my desires to thy wisedome, and to submit them to thy gracious disposing, that if it shall seeme good to thee, not to grant this my request, I may not murmure against thee, but may patiently and quietly beare whatsoeuer either in this, or in any other kinde thou shalt lay vpon mee. Let me consider, that though this which I now craue be a fauour not to bee despised, yet that thou hast in store better blessings for thy seruants, euen spirituall blessings in heauenly things: stirre me vp to seeke these especially, and

with

with Marie, to chuſe the better part, which ſhall neuer be taken from thoſe which once enioy it. And becauſe I haue ſo great a deſire of encreaſe, let it be my care, both in mine owne particular, to vſe all good meanes, by which I may encreaſe in grace, and touching others alſo to labor the encreaſe of thy kingdome, by prouoking, perſwading, and through my good example, winning and drawing them vnto thee. So (Lord) beeing by reaſon of this croſſe, a woman troubled in ſpirit, out of the abundance of my complaint, I haue poured out my ſoule before thee, ſubmitting my ſelfe in all humilitie to thy appointment, who makeſt all things to worke together for the good of

those whom thou dost loue in Iesus Christ, to whom be praise both now and euer, Amen.

## A prayer applyed to the state of a man inwardly perplexed with the horrour of sin, with doubtings of Gods fauor, and with the tentations of Sathan tending to despaire.

O Thou most pittifull God, and to those whom thou louest in Iesus Christ, most tender Father, neuer did there any poore chased Hart bray after the riuers of water, so as my distressed & amazed Soule panteth after thee. Oh that

I had faith to lay hold vpon that most sweet promise, by which thou callest all that are wearie and laden to come vnto thee. Faine I would, O Lord, approach into thy gracious presence, and happy seeme I to my selfe, if I might taste though but (as it were) some crummes of thy rich mercie. Mee thinketh that all things which I see in the world, and which the sonnes of men doe dote vpon so exceedingly, are but dung and drosse in comparison of thy fauour: Oh that I might be but one of the lowest of thy Saints, or as it were a seruitour or doore-keeper among thy holy ones. Thus I see thy mercie, I admire it, I prefer it in my choice before the greatest treasure: but when I would

would apply it to mine owne particular case, Oh what a world of discouragements doe I meet with? My sinnes doe take such holde vpon me, that I am not able to looke vp: they are so many, yea, more in number then the haires of my head, that my heart doth euen faile me to consider them.

When I thinke how my soule and spirit is fraughted and defiled euen with whole millions of prophane, hardned, secure, vicious, worldly, and vnsanctified thoughts, how manie offers of grace I haue neglected, how thy forbearance hath been abused by me, how I haue beene a reproach and slaunder to thy Gospell, how dead and lumpish, and false-hearted I haue bẽn in thy ser-

ſeruice, how barren in good workes, and what little proceedings I haue made, going rather backward then ſtriuing vnto more perfection, how I haue contented my ſelfe with ſhewes of godlineſſe: when (I ſay) I thinke vpon theſe and other my groſſe and palpable enormities, I cannot but vtterly condemne my ſelfe, neither can I beleiue that it is poſſible for ſo vile a wretch as I, to be admitted to thy fauour. Sometimes I conceiue ſome little hope, and I ſeeme to my ſelfe to haue ſome taſte of thy fauour, and ſome kinde of aſſurance that I am dear vnto thee in thy Son: but ſuddenly my comfort vaniſheth, my hope is ouerclouded with perplexed doubtings, and I am

well

well neere ſwallowed vp with meere deſpaire. Can any mortall man (thinke I) knowe the minde of God? or if ſome holy perſon may be ſo farre graced, as to vnderſtand Gods purpoſe touching himſelfe: is it poſſible that ſo vile a creature as I ſhould come to ſuch a high prerogatiue?

Can the Spirit of the Lord dwell in ſuch a ſtinking and polluted ſoule as mine? Will hee vouchſafe to giue mee an aſſurance of Gods fauour? Or if I might knowe now that I am in the ſtate of grace, what aſſurance can I haue, that I ſhall ſo continue, being beſet with manie imperfections? Thus, O Lord, mine owne thoughts oppreſſe mee, and mine owne ſoule doth plead

the

the cause against it selfe: Neither is Sathan, the ancient enemie of thine elect, wanting, to adde affliction to my miserie.

Heeretofore his manner hath beene, to intice, and to prouoke mee vnto sinne, by hiding and couering the vglie and most loathsom face therof, and to beare me in hand that it was a very easie thing to repent, and that also thy fauour (O Lord) might be procured by and by.

Now he enlargeth my euils, and makes my sins to appeare before my conscience in most terrible and hideous shapes: he telleth me, that my hypocrisie is apparent, that the guile of my heart is written in great letters and cannot be denied, that

that it is now in vaine for mee to sue for grace, there being no hope of mercie left for such offenders: that it is to no purpose for me to pray: for as I cannot pray as I should, otherwise then in hypocrisie, so neither (if I could pray aright) can there bee any accesse vnto the throne of grace for the requests of such a trespasser.

Notwithstanding (O most gracious God) euen in despite of his suggestions, and amidst all those discouragements, which mine owne heart musters against me, I doe heere aduenture my selfe to thy most glorious presence. If I shall find fauour in thine eyes, shew me the light of thy countenance and I shall be safe: If thou say, I haue no delight

in

in thee: behold, here I am, do to me as seemeth good in thine owne eyes. I knowe what thou hast spoken in thy word, namely: that if I draw neere vnto thee, thou wilt draw neere vnto me, and that thou wilt fulfill the desires, and accept the vnexpressible groanes and sighings of thy seruants: Truth it is, O Lord, I dare not say that I draw neere vnto thee as I should, or that my desires are such as they ought to be, or that I groane vnder my sinnes with such an effectuall and pearcing feeling as is fit.

All that I am able to doe, and that in much weakenesse, is to cry faintly vnto thee, Oh drawe me, and I will runne after thee: make me to desire thy

thy mercie in ſinceritie, bruſe my heart, that I may yield out many vndiſſembled ſighings after thee. Yet (O Lord) though there be in mee but ſuch poore beginnings of grace, ſuffer me not (I beſeech thee) to caſt away my confidence. I am well aſſured that thou haſt not forgotten thy promiſe of not breaking the bruiſed reede, nor putting out the ſmoaking flax, and of giuing a bleſſing vnto thoſe which hunger after righteouſneſſe.

Is it poſſible, O Lord, that thou ſhouldeſt leaue off to be gracious, and ſhut vp thy tender mercies in diſpleaſure? Didſt not thou ſend thy Son into the world to die euen for chiefe ſinners? Is it not true, that where ſin abounds, there thy

thy grace aboundeth much more? Could I euer so much as trulie desire reconciliation with thee, vnlesse thou didst worke it in me?

Is not this request, Lord helpe my vnbeliefe, the very voice of thy Spirit within me? Could I complain of the hardnesse of my heart, or sincerely loath mine owne corruptions, as beeing displeasing to thy Maiestie, if thine owne finger had not effected it?

Should I feele such a combat in my soule, and such a tumult within mee, if thou hadst not truly begunne to drawe me to thy selfe? Would Satan so continually molest me, and so eagerly pursue me, with varietie of most malitious and sharp assaults, if I were still held cap-

captiue by him at his will:

Raise me vp therefore (O Lord) I pray thee, refresh my dejected and cast downe soule, perfect the worke of grace which thou hast begunne within me, make mee to heare of ioy and gladnesse, that the bones which thou hast broken may reioyce. Thou hast set me as a marke vnto thy selfe, thou hast written bitter things against mee, and made mee to possesse my former iniquities, thou hast hidden thy face from me, and taken mée for thine enemie: comfort me now according to the daies that thou hast afflicted mee, let me beholde thy face in righteousnes, and restore vnto me the ioy of thy saluation.

Rebuke Sathan I most humbly beseech thee: though thou

pleaſe to buffet mee with his meſſengers, yet let thy grace be ſufficient for me, and make thine owne power in reuiuing mee, perfect and manifeſt by my weakenes, which of it ſelfe is readie to be preſſed downe with euery tentation. Giue mee that holie wiſedome, not to beleiue Sathan, no, though hee ſpeake the truth: inaſmuch as he is the Father of lies, and neuer ſpeaketh truth but for a wicked purpoſe. And (O Lord) as thou increaſeſt my comfort, ſo withall increaſe my care, that I may not fall from perplexitie to ſecuritie, but that I may alwaies keep my heart with all diligence, prooning my faith, and ſearching my waies, and exerciſing my ſelfe vnto godlineſſe.

Make

Make mee a carefull and an vnderstanding hearer of thy word, sith it is the word of life, a quickning word, a word which doth reioyce the heart: and because, except that be my delight, I shall vtterly perish in mine afflictions.

Make mee circumspect to preuent sinne, and fearefull ouer my selfe, that sinne may not grow strong vpon me: and grant that I may studie to preserue the peace of my conscience aboue all things, taking heed of wounding it with presumptuous sinnes. And, O Lord, stablish mee with thy free Spirit, that albeit Sathan seek to sift me & to winnow me as wheate, yet my faith may neuer faile, but may bee as mount Sion which cannot bee re-

remoued, but remaineth for euermore.

Thus, O my gracious God, hauing through thy mercie, peace in believing, and ioy in thy holy spirit, I shall finish my course in comfort: which I pray thee grant me for his sake who is the prince of peace, euen Iesus Christ, to whom with thee and the holy Ghost, be all honour and glory, now and for euer, Amen.

---

A Prayer, then needfull, when a man hath some speciall combate with some one or mo speciall sins, against which hee desireth victory.

O Louing Father in Iesus Christ, it hath pleased thee

thee of thine abundant mercie to giue leaue to euerie humbled and distressed sinner, to poure out his soule before thee, and thou hast bound thy selfe by a promise, both to hear and to helpe all those which seeke thee with an vnfained heart: The cõfident assurance hereof hath giuen mee courage (albeit most vnworthy) to present my selfe here before thee, and to conceiue hope that thou wilt not send me emptie away.

Wounded, O Lord, I am with mine owne hainous sins, my vnfained flesh dooth alwaies rebell & lust against my spirit: some good motions and purposes I sometimes haue, but (alas) they are quickly quenched, and the law of my members so preuaileth, that I cannot

cannot doe the good which I would. I haue in mee (I confesse) the seed of euery sin, & my nature is apt to be wrought vnto any kinde of euill. But (O God) there are some principall corruptions which doe beare in me the greatest sway, and they doe so euen raigne in my mortall bodie, that I am forced to obey them in the lusts thereof: The diuell also is full of most malicious policie, and hee still worketh vpon all aduantages, and out of all things almost taketh occasion to adde fuell to my wicked desires, and by pleasing & deceitfull baites to leade them on to hellish perfection. The more I striue, the stronger (mee thinketh) these corruptions growe: which maketh mée to feare the vtter

I quen-

quenching of thy graces, and the grieuing of thy holy Spirit. Hereby my Prayers are interrupted, my meditations perplexed, and robbed of their wonted sweetnes, my hearing and reading of thy Word, is made vnprofitable: My faith is encountred with grieuous doubtings, because I cannot feele that strength and power of thy Spirit which I would. O Lord, if thy mercie be not my stay, I must needes be ouercome: whom haue I in Heauen but thee? Whither shall I flie but to thy gracious assistance? I beseech thee to haue compassion on me, crucifie and kill these vnruly lusts, abate ỳ strength of these violent and wicked desires: weaken them, I pray

thee,

thee, & suffer them not to haue dominion ouer mee. Let thy Spirit guide me, and lead me into the land of righteousnesse. Or if it bee thy pleasure, O Lord, still to exercise mee, yet leaue mee not destitute of thy grace: but increase it in mee, that I may growe vnto a larger measure of sanctification: make me hereby the more feruent and frequent in prayer, the more strait to preuent all occasions leading vnto euill, ỳ more iealous ouer my waies, the more humble and vile in mine owne sight: that so euen out of euill there may spring good vnto me, & that I may see the fulfilling of that holy promise, that all things worke together for the best vnto thy seruants. Heare mee (I intreat

thee in this, & in all other my requests, for Christ Iesus sake thy best beloued Son, and the onely Sauiour of thy chosen, Amen.

## A prayer against worldly-mindednesse, distrust of Gods prouidence, and the too loose cleauing of the affections vnto earthly things.

MAnifold are the corruptions (O most gracious God) with which my heart is fully fraughted, and sundry are the euilles, which (like streames) doe flowe from this hidden spring into my outward man. Among others, I still see (and blessed be thy name who

who hast made mee to see) how my soule is altogether ensnared, & my affections, as it were taken captiue with the immoderate loue of earthly things. Oh how am I bewitched with the seeming sweetnes of them: how am I euen with a kind of violence carried away to the setting of my minde, and all the powers of it thereupon: when I am to pray, either priuately by my selfe, or with others in common, when I am called to heare thy word, or am otherwise to be busied in any godlie exercise, my hart is rouing, and my affections wandring heere and there, about the matters of the world, so that in these diuine imployments, it seemeth to me that I find no contentment: but all the time is too long in my

conceit which is so besotted. Thus my spirits are quite dulled, & me thinks I haue no life within mee, when matters of religion, and the things which concerne thy kingdome are in hand. Often haue I heard of thy prouidence, and the promises which thou hast made, to withholde no good thing from those that feare thee: neither can I denie, but that I my selfe, of mine owne particular, haue had great experience of thy goodnes: but yet, when I goe about to worke my heart to a dependance therupon, and to a holy resting and relying vpon thee, oh what stubbornnes doe I meet with, what infidelitie, what wofull distrustfulnesse? What a combate haue I with my tumultuous

tuous thoughts, how doe they resist and gaine say, and euen smother and suppresse, euerie motion in mee which tendeth to waiting vpon thee? What feares are by and by raised vp, of future want, what perilles am I taught to cast, and what plausible reasons dooth my heart frame, by which to make it seeme a vaine and idle, yea and a ridiculous thing vnto mee, to trust to thy prouiding? Thus doe I nothing but euen vexe and teare my soule, beat my braines, and spend my spirits, how to get that which I desire, and how to keepe and preserue that which I haue gotten. My very sleepe, with these immoderate cares, is oft-times taken from me, and so doubtfull am I for the time to come,

come that I dare not vse that portion which I haue, for my present comfort. Euen the most behouefull expenses to those of my family, to the poore that dwell about mee, to the maintenance of the Ministrie, are a death vnto mee. And albeit thou blessest my basket & my store, and increasest mine estate by continuall adding thereunto, yet still I seeme to heare within, the voice of the horseleaches daughter, Giue Giue, neither can I perswade my insatiable heart to say, It is enough.

Now Lord I beseech thee, to be mercifull vnto me in this thing: Heale in mée this dangerous and increasing sicknesse: bridle these vnruly and misguided passions: suppresse these

these tormenting and heart dividing cares: dissolue this glue, by which my affections are so close fastened vnto those earthly things. Open mine eyes, that I may plainly see the true nature of those things which I so much desire: how fickle they are and how vncertaine, what hinderances, yea what enemies, to the good and prosperitie of my soule, what coolers of zeale, what clogges in the way that leadeth vnto life. Teach me then to say to my selfe, Oh why doe I weary my selfe for that, which whē I haue I cannot keep, which sooner or later, I am sure I must forgo? why doe I so loue that, which is so great an aduersarie to my soule, which will choake good things in mee,

and make it a matter of so much the more difficultie for mee to bee saued. And to the end, the heat of my affections after this baser trash, may be the sooner & the more throughlie allaied, make mee to feele the sweetnesse of the things which are aboue: enlighten mine vnderstanding, that I may knowe what the hope is of thy calling: and what the riches of thy glorious inheritance is in the saints, & what a surpassing, exceeding, eternall weight of glorie it is, which shall bee shewed vnto vs: that the meditation thereof may make all things else become euen as vile as dung before me. Worke my euill and vnbelieuing hart, to a stedfast faith in thy promises, and to a firme perswas-

on of the certaintie of that which thy Word hath testified, namely, that if I delight my selfe in thee, I shall be fed assuredly; & thou shalt giue me my hearts desire. Oh, why should I doubt of this through vnbeliefe? why should I not be fully assured, that thou which hast promised art able also to do it? and that as a father hath compassion on his children, euen so hast thou also vpon them that feare thee: Thou keepest their bones, thou numbrest their haires, thou obseruest their groanings, thou puttest their teares into a bottell: though a Mother should forget the fruite of her wombe, yet thou canst not forsake them. O thou the Father of lights, from whom commeth euery perfect gift,

gift, make me to beleeue this: so shall my care hereafter, be more for the light of thy countenance, for ioy in the Holy ghost, and for peace in beleeuing, then for any of these fading commodities: so shall I be more studious how to growe in grace, then to encrease in wealth, more earnest for spirituall blessings, then for outward things.

O then, I beseech thee, deny me not this request, send me not away emptie from thy throne of grace: I aske not so importunately, in any opinion of mine owne deseruing, I renounce my selfe, I flee to thy promises, I looke for nothing but for thy words sake, for thy names sake, for Christ Iesus sake, in whom thy soule is pleased,

pleased, to whom with thee and thine eternall Spirit, with the bowing of my hart, I yéeld all honour and glory, world without end, Amen.

## Against Hypocrisie.

I Remember, O Lord, the saying of thy seruant Dauid, touching the blessednesse of that man in whose spirit there is no guile: and that also which thy sonne, my Sauiour spake, that the Hypocrites portion shall be weeping and gnashing of téeth. In due regard whereof, O most gracious God, being in some measure priuy to my selfe of mine owne corruption, I am

am become an humble suter to thy Maiestie, vtterly to purge me from the sowre leauen of hypocrisie.

A sinne I finde it to be which hangeth fast on, and which cleaueth so close, that it is a matter of no little difficultie to shake it off. When I examine my selfe touching it, I see plainly that I am not able to cleare my selfe thereof before thee. Manie a time haue I in religious seruices, sought more to gaine an opinion of holinesse with men, then to approoue the sinceritie of my heart in thy sight: and full often haue I made a shewe of zeale, and feruency in things that concerne thy worship and glorie, when my soule hath beene euen deaded in mee, and without all life

of

of affection thereunto: How haue I seemed to others to heare with reuerent attention, and to pray with no small measure of deuotion, when my inward parts haue beene wandring, and my thoughts either wholly straying, or at least farre from all serious thinking vpon the present businesse?

How many duties of godlinesse haue I vndertaken, more with a desire to be seen of men, and to bee well esteemed in the world, then for any truth of loue to the things themselues, or for any strength of care to glorifie thee? I am not able (O Lord) to lay open to the full the hypocrisie of my heart, and that whole bodie of guile, which lyeth lurking in mee.

Euen

Euen now, me thinketh, I faile, neither is this acknowledgement which I make, so sincere, and so free from fraude as it ought to be: neither doe I feele my selfe so deepely affected with my present case, as I desire: Loth is my stout hart to yield so much to the accusing and debasing of it selfe: faine would it shift off euen this vndeniable imputation which I put vpon it. What hope then haue I, (O thou the Father of all mercies) but in thee?

This taste of thy goodnesse, who hast not giuen me ouer to mine owne hypocrisie, but hast made mee both to see it, and in some little measure also to lament it, hath emboldened mee to cast my

my selfe downe heere before thee.

Let it be thy pleasure, I beseech thee, to create in mee a new & an vpright spirit, pluck vp euen all the very smallest sprigs of this poysoned roote of secret hypocrisie: Make me to become a true Israelite, a perfit Nathanael. Thou art the God of truth, thou takest no delight in lying: O stirre vp in me an vnfeined detestation of all doubling, and an earnest loue of inward sinceritie.

Let me neuer forget, how vnpossible it is, to blinde thine eyes with outward shewes, or to delude thee with faire pretences: thou seest not as man seeth, for man looketh on the outward appearance, but thou beholdest the heart. Suffer mee not

not to content my selfe with a profession of godlinesse, and to neglect the power thereof, or to be like a whited tombe, which appeareth beautifull outward, but within is full of all filthinesse: but circumcise my heart (I pray thee) and renue it by thy purging Spirit, that what good thing soeuer I make shewe of, the same my soule within may loue vnfainedly: and that in all exercises of pietie, I may not onely draw neere vnto thee, with my lips and eares, and outward man: but aboue all, with all the strength & power of my mind, desiring more to approoue the singlenes and sinceritie of my heart vnto thee, who seest in secret, then to purchase an opinion with men, who can see but

but the outside alone, and may some be deceiued with shewes. This inward truth vouchsafe vnto me (O holy Father) not for my owne sake, but for his sake, who both is Truth, and came also into the world to beare witnesse to the Truth, euen Iesus Christ, thy Sonne and my gracious Sauiour, Amen.

## Against backsliding in Religion, and for increase of faith.

O Eternall & almightie God, thou hast in thy Word commaunded, that wee should take heed of falling frō thy

thy grace, and thou hast there testified also, that the end of those which goe backe from their stedfastnesse, after they haue once knowne and professed the way of righteousnesse, will be exceeding fearefull.

Be mercifull therefore vnto mee (O Lord) I most humbly pray thee, concerning this. I finde in my selfe great weaknesse, no power haue I of my selfe to persist in goodnesse: Many meanes also doe these euill dayes afford, by which to drawe me backward: corruption in opinion, wickednesse of example, all manner of reproach and scorne cast vpon sincerity, subtile perswasions of politique and carnall friends.

By these and the like, mee thinks

thinkes I feele in my selfe a great slaking & an abatement of that zeale and care which I was wont to haue. I begin to wauer in my iudgement, and to growe doubtfull euen of those things which I sometimes embraced with fulnesse of perswasion: The exercises of godlinesse, hearing, praying, receiuing, meditation, conference, are not so sweet vnto mee as they haue beene. A strange kinde of dulnesse creepeth vpon me, and I haue no such life and spirit in matters of Religion, as formerlie I haue had: and to what a woefull passe these things may come, though I haue much hope when I thinke vpon thy mercie, yet well may I feare when I looke vnto my selfe.

Great

Great is thy goodneſſe euen in this I acknowledge, that thou makeſt my heart within mee to ſmite mee for theſe things, and doſt not ſuffer me to runne without ſtay, into that helliſh down-fall, in which I ſhould bee ſoone plunged, if thou ſhouldeſt once forſake mee. Goe on, I beſeech thee, in thy goodneſſe towards mee. Quicken vp my dull heart, enliue my too much decaying and deaded affections, reenkindle thoſe ſparkes, which are euen vpon quenching, and like vtterly to goe out, vnleſſe it ſhall pleaſe thee to reuiue them. Settle my iudgement, ſtabliſh my thoughts, make firme my conſcience: Enable mee more and more to ſee the truth in matters of Religion,

gion, and to discerne things that differ, giue me an exercised wit, to knowe both good and euill.

And together with an increase of knowledge, giue mee also an increase of zeale, that I may growe in grace, and thriue in godlinesse, and goe from strength to strength, vntill I come to that measure to which thou hast appointed mee to come in Christ Iesus.

Let mee not in these halting and decaying times, be caried away with euery winde of doctrine, through the craftinesse of those which lie in wait to deceiue. Suffer neither the cares of the world to choake thy graces in mee, nor vaine pleasures to insnare mee, nor

euill

euill examples to misleade me. nor plausible perswasions to enchant mee, nor the contempt of the times to discourage me, nor mine own slothfull and sluggish nature to make mée growe wearie of well-dooing: but cause me so to bée in loue with heauenlie things, that I may neuer satisfie my selfe with any measure either of knowledge or of practice, but may rather still be ashamed of my selfe that I make no better proceedings, and so may euer aime and striue vnto more perfection.

To this end begette in mee a holie care of vsing all good meanes, by which to bee stablished in iudgement, and more and more enkindled in affection: such as are the hearing and rea-

reading of thy blessed Word, earnest praying, intentiue and busie meditation, carefull watching ouer mine owne soule, marking and obseruing those who walke as becommeth the Gospell, following their faith, and imitating their holy and gracious conuersation.

And when I looke vpon worldlie men, such as minde onely earthly things, and beholde how they trauaile to encrease in wealth, and to adde more and more to their outward state: and vpon godlesse persons, and see how they fall away more and more, waxing worse and worse, adding drunkennesse vnto thirst; let euen this be a spurre vnto mee, to egge me onward in the waies of godlines, that I may thinke

euill examples to misleade me. nor plausible perswasions to enchant mee, nor the contempt of the times to discourage me, nor mine own slothfull and sluggish nature to make mée growe wearie of well-dooing: but cause me so to bée in loue with heauenlie things, that I may neuer satisfie my selfe with any measure either of knowledge or of practice, but may rather still be ashamed of my selfe that I make no better proceedings, and so may euer aime and striue vnto more perfection.

To this end begette in mee a holie care of vsing all good meanes, by which to bee stablished in iudgement, and more and more enkindled in affection: such as are the hearing and rea-

reading of thy blessed Word, earnest praying, intentiue and busie meditation, carefull watching ouer mine owne soule, marking and obseruing those who walke as becommeth the Gospell, following their faith, and imitating their holy and gracious conuersation.

And when I looke vpon worldlie men, such as minde onely earthly things, and beholde how they trauaile to encrease in wealth, and to adde more and more to their outward state: and vpon godlesse persons, and see how they fall away more and more, waxing worse and worse, adding drunkennesse vnto thirst; let euen this be a spurre vnto mee, to egge me onward in the waies of godlines, that I may thinke

it a shame for me, that carnall men should bee more in loue with the world, then I with heauen, & prophane ones more eager in the seruice of the diuell, then I in the aduancing and promoting of thy glory. As thy promises, O Lord, haue encouraged mee thus to pray, so let it bee thy gracious pleasure to accept my suite: so shall my soule praise thee, and my tongue exalt thy Name with ioyfull lippes, and that in Iesus Christ, thy sonne and my Sauiour, Amen.

## Against hardnesse of heart.

WHen I recount with my selfe (O God of all

all grace) the sundry punish-ments wherewith thou hast in thy most blessed Word, threat-ned to afflict the children of disobedience: among them all a hardned heart, a seared con-science, seemeth vnto mee the most wofull. Surely, not all the plagues of Egypt, nor all the botches of Iob, are worthie therwith to be compared. Who can tremble at thy iudgements or value thy mercies, who is able to profit by the vse of thy Word, or to reape any benefit by the exercises of thy seruice, if this fearefull crust be grown vpon his secret parts: Take away from a man, a tender & an apprehensiue soule, a soft and a yeelding heart, wherin is hee better then the Horse or the Mule which haue no vnder-

ſtanding: Lamentable therefore is the ſtate of theſe euill times, and miſerable the condition of ỹ greateſt part nowadaies, ouer whom this dreadfull ſickneſſe hath ſpread it ſelfe ſo vniuerſally: and wretched, O Lord, ſhould I become, if thou ſhouldeſt leaue mee to my ſelfe, and giue me ouer to this raging euill. Weake I am in mine owne nature, and cannot withſtand it: nay, my hart is in it ſelfe prone vnto it, and many, no ſmall touches of it, haue I often felt, and perceiued in mine owne ſoule: ſo that I cannot but euen quake to thinke what a miſerie it were, if thou ſhouldeſt (as thou iuſtlie mighteſt) ſuffer theſe beginnings of ſpirituall ſenſeleſneſſe to encreaſe, and

this

this curſe of inward hardneſſe in the extreamitie thereof to haue dominion ouer mee. To thee therefore, O heauenly father, who onely doost knowe, and who alone canst supplie thy childrens wants, doe I lift vp my ſoule, to thee in this needfull time doe I make my prayer. Thou art my ſtrong rock, to whom I may in Chriſt Jeſus boldly reſort, heare the voice of my petition, and bee not deafe towards mee: Preſerue mee by thy mighty power, as from all euills, ſo from this eſpecially: put into my bowels, a fleſhie and melting heart, giue mee a tender and a feeling Spirit. When I heare of the power of thy wrath, let it ſtrike an awe into me: when thy great mercies, and the ful-

nesse of thy grace are made mention of, stirre me vp to affect them, to hunger after them, & euen to long to enioy them: When I commit any sinne against thee, though it be neuer so small, let my conscience smite mee, let it be a cause of sorrowe and griefe vnto mee: when I consider and behold the sinnes of the times, and see what swarmes of people will needes be damned, O let it make my soule to weepe in secret, and my spirit within mee to be full of heauinesse.

When thy Worde is preached, make it vnto me a word of power, that I may feele how it entreth through, euen to the dividing of the ioynts and the marrowe, and how it is a discerner of the thoughts

and

and intents of the heart: and that so I may receiue it with all reuerence, and with meeknesse, and may perceiue my naturall stubbornnesse to bee more and more beaten downe and subdued by it. Suffer me not slightly to passe ouer any euidences either of thy iustice or of thy grace, but grant me to endeuour to make vnto my selfe a holy vse of euery accident.

Let mee neuer stoppe my eares to the words of holy aduice, nor harden my neck when I am reproued: rather let me desire to be admonished, knowing that if the righteous smite, it shall be a benefit vnto mee: make me to feare & resist euen the beginnings of sin, remembring how suddenly a hardned

heart will creepe vpon mee, if euill be wilfullie giuen way to.

Euery small taste of grace, cause me to make much of it, and to labour to increase it: let me euen feare my selfe, least I should be hardned through the deceitfulnes of sin, & still pray vnto thee, to bee shielded and preserued from it. There is no so great an enemie to the soule as is securitie, neither is a reprobate sense at any time so neer, as when it is least suspected, or least thought on: Oh then, I beseech thee, remoone farre away from mee this spirit of neglect, and grant that I may stand vpon a continuall watch, for the preuenting of this pleasing but yet killing misery: and make mee

to

to growe more and more in the feeling and bewailing of mine owne corruptions, and in the desire and taste and apprehension of thy heauenlie mercies: and that in and for Christ Iesus sake, whose bloud is the alone purger of the conscience, and the principall softner of the hart: to whom, O thou my soule, do thou striue with thy selfe to giue praise and glorie, now and for euer, Amen.

## Against vncleane lusts, and for the suppressing of all vicious and vnchast affections.

MOst true, O Lord, doe I finde, that by continu-

all experience, which thy word hath said, namely, that The heart of man is wicked aboue all things, and that the imaginations thereof are only euill out of it doe proceede many defilements of the outward man. This haue I felt, and doe yet feele in manie particulars, euen how the Lawe in my members, repelling against the lawe of my minde, leadeth me captiue vnto the law of sin, so that I am both hindred from the good which I affect, and drawne euen headlong into that euill which I most abhorre. Neither haue I in any one thing more cause to acknowledge and to complaine of this, then in those inordinate and vnruly motions which are directlie contrarie to that holi-

nesse

neſſe and honour in which euerie one of vs is bound by thy ſacred word to poſſeſſe his veſſell. The luſts of concupiſcence, are exceeding violent, & doe euen conſume and waſte within mee (like ſome raging fire) all religious and holy motions.

Much adoe haue I to temper my ſelfe from actuall filthineſſe: many a time hath the diuell, who knoweth my weaknes, and lyeth in waite to deuour, much endangered mee: Nay, O my moſt gracious God, had it not beene for thy reſtraining hand, doubtleſſe this ſinne, euen in the extreamitie thereof, had long ſince preuailed ouer me. It is thy great mercie, which hath ſtopped me, when I haue been almoſt

almost foiled in the combate, with this loathsome sin: And great cause I yet haue, to be iealous of my selfe, perceiuing such an armie, and euen a verie legion of vncleane desires, to fight against my soule. But, in thee is my hope, O thou most holie Lord, to thee doe I cry, and from thee doe I expect reliefe in this great necessitie.

Mortifie my flesh (I humbly pray thee) by thy mightie Spirit, crucifie my lusts, suppresse my boiling and barulie motions, slake and quench in mee this vnlawfull heate, sanctifie me throughout, that my whole spirit, and soule, and bodie may be kept blameleſſe to the end. Plant in mee a deepe detestation of this abhomina-

ble euill: let mee euer remember that thou seest in secret, and that all things, though neuer so closely caried before men, are naked in thy sight, and that (according to thy Word) whoremongers and adulterers thou wilt surely iudge, and for such things make the fulnesse of thy wrath to breake forth vpon the children of disobedience.

And whereas, O Lord, I haue sometimes in my priuate thoughts emboldened my selfe to this sin, in a hope of libertie and opportunitie for repentance after it, restraine in me this intollerable presumption, and cause me to know that the sinne of whoredome hath this speciall effect, euen to take away the heart, & to lead a man

on

on who is once ensnared, like an oxe that goeth to the slaughter, and as a foole to the stocks for correction, without anie knowledge or thought that hee is in danger. Make mee also careful & diligent, and constant in the vse of all good meanes, for the preventing of this vnticing wickednesse: let mee be industrious and painful in the place and calling wherein thou hast set me, idlenesse beeing such a breeder of vncleannesse.

Teach mee to make a covenant with my eyes, that lust may not creep in by those windowes into my inner man: to be gracious in my speech, forbearing all filthy and wanton talke, sober in my attire, moderate in my diet, carefull to cutte of all superfluous pamperings

perings of the flesh, choice of my company, watchfull ouer mine owne heart, taking heede of cherishing or entertaining the smallest motion, mindfull of my profession, and of him to whom I am coupled by faith, remembring what an indignitie it shall be to take the member of Christ, and to make it the member of an harlot.

Giue me a reuerent respect, and a sober vse of the honourable estate of mariage, which thou hast ordained as a remedie against this shameleſſe iniquitie. And aboue all, let my soule neuer cease to cry vnto thee, who art readie to be found, and who neuer denyest the sutes of those, who present their prayers vnto thee, in the mediation of that vndefiled

and

and spotlesse Lamb Christ Iesus, to whom with thee and thy all-sanctifying Spirit be glorie and praise throughout all generations, for euer, Amen.

## Against maliciousnesse, hardnesse to be reconciled, and desire of reuenge.

O Almighty lord God, when I looke into thy Word, I therein doe daily see it to be thy will, that in as much as lieth in vs, wee should haue peace with all men, and that brotherly loue should be so deere vnto vs, and so precious in our eyes, that wee ought to seeke it, and to

to ensue it, and euen to vnder-
go some hard conditions to ob-
tain it: but when I return back
to the view and beholding of
mine own hart, I find there an
absolute and a very stiffe resi-
stance hereunto, I cannot per-
swade my selfe to passe by of-
fences, or to breake of strife, or
to bee pacified towards those
from whom I haue receiued
wrong. The hope of reuenge
is euen sweet vnto me, & it see-
meth to me, that I could be cō-
tent to beare any charge, or to
endure any pains for the wrea-
king of my displeasure vpon
my aduersaries. My very sleep
departeth from me, and I for-
gette euen my profit and ease,
while I am casting and study-
ing with my selfe, how to re-
uenge. The offers of peace are
loth-

lothsome vnto me, neither am I well pleased when I am perswaded and mooued to desist.

Truth it is (O Lord) that I cannot iustifie this my implacable, and reuengefull disposition: albeit it is sometimes pleasing to mee, so that I take thought, and plotte how to accomplish it, yet when I call my selfe to account, I cannot approue it. Thus am I much distracted: religion vrgeth me to suppresse it, corruption eggeth mee forward to aduance it. So often as I thinke vpon thy reuealed will, I feele my selfe bound to reforme it: but when I again consult with flesh and bloud, me thinketh I see many reasons to maintaine it. One while I thinke, Oh how shall I answere the Lord, if

if I doe not forgiue? Another while, againe, I imagine, How ſhall I liue among men, if I ſhewe my ſelfe ſo eaſie to put vp wrongs? Let not the Sunne goe downe vpon thy vvrath, ſaith the Spirit: Suffer not thy ſelfe to bee abuſed, ſaith the flesh. Forgiue, and thou ſhalt be forgiuē, ſaith the Lord: Beare one wrong, and be ſure of many, ſaith the world: Whither now ſhall I turne mee, beeing thus toſſed vpon the waues of ſuch contradicting thoughts? where ſhould I hope to finde fauour, but with thee (O Lord) who art the God of peace, and whoſe ſpirit is the ſpirit of peace? Doe thou, I beſeech thee, determine this combate, giue victory to thy truth: and let the loue of peace

be

be ſtrong, and prevaile againſt the deſire of contention. Let mee euer looke more what thou commaundeſt, then what my owne corrupted hart affecteth: what my owne offences are againſt thee, then what the treſpaſſes of others are againſt my ſelfe: what ſhall bee acceptable in thy ſight, then what ſhall vphold my ſuppoſed credit before men. Enable mee to a ſerious meditation of the freedome of thy great loue in Chriſt. Wee, O Lord, had offended thy Maieſtie, & thou mighteſt haue gotten glorie to thy ſelfe by our eternall condemnation: yet it pleaſed thee to offer thy grace vnto vs, and euen to ſeeke vs, and to beſeech vs by thy Miniſters to bee reconciled, and to tary and wait

for

for our repentance, & to beare with our ſtubbornnes, though we haue often euen with ſcorn reiected thy kindnes.

Who am I then (O moſt gracious God) that I ſhould be ſo ſtiffe towards men, hauing found in thee towardes mine owne ſoule, ſuch an vnſpeakable readines to forgiue: What be all the iniuries that man can do to me, in reſpect of one of my ſmalleſt ſinnes againſt thy Maieſtie: Or, how can I come vnto thee with a hope of mercie, to mine owne ſoule, when I find ſuch an implacable diſpoſition in mee, towards my brother:

Oh then, I beſeech thee, abate in me theſe ſwelling ſpirits, repreſſe theſe motions and inclinations tending to reuenge,

uenge, ſtay mee from encroaching vpon thy office, to whom onely vengeance doth belong. Giue mee a calme, a curteous, and a gentle hart. Let the ſame minde be in mee, which was in Chriſt, who when hee was reuiled, reuiled not againe, but prayed for his Perſecuters, and laid downe his life for his enemies: ſo teach mee, I pray thee, to beware of rendring euill for euill: make mee rather to ſeeke how to ouercome euill with goodneſſe, knowing and perſwading my ſelfe, that howſoeuer the world may thinke it baſenes or ſimplicitie in mee, to be thus eaſie to forgiue, & patient to endure, yet it ſhall be a pledge to my ſoule, that my ſinnes are pardoned with thee, and that I am made

like

like the image of Christ.

And among other things, neuer let mee forget, how odious all my prayers and deuotions, of what kinde soeuer, will be in thy sight, so long as my heart is ful of vnreconciled thoughts against my neighbour: that so, euen in loue to my selfe, and in desire of my owne good, I may put on the bowels of mercy, chusing rather to be a loser heere among men, then to make my prayers lothsome vnto thee.

Looke (O Lord) vpon the prayer of my lips, and fulfill, I beseech thee, the desire of my soule both in this, and in all other needfull things, euen for his sake who gaue himselfe to be the propitiation for our sins, and to make peace betwixt thee and

and our soules, Jesus Christ thy Sonne, and my Saviour, Amen.

## Against Pride, and the affectation of excesse and nouelties in Apparell.

INfinite, O Lord, are the beguiling intilements of this excellent age, and many be the bewitchings of these wanton times. Diuerse things are there very effectuall and powerable to corrupt: but hard is it to find who to followe, or in whose steps to tread, for ones better furtherance vnto godlinesse. Among other the far-spreading euills of

of these sinfull daies, oh how intolerable is the pride and vanity of all estates? How excessiue and how toyish are the habit and the apparell of the greatest part? Who keepeth himselfe within the lists of his abilitie, or within the limits of his calling? How are our men, as it were traansformed into women, by their lasciuious and effeminate attire? and how be our women quite degenerate from their sex, and from the modestie thereof, by their mannish complements? This thou seest, O Lord, and forbearest, not because thou art slacke, but because thou art patient.

Doubtlesse, thy soule shall in time be auenged on this sin, and thou wilt punish it, euen as

of olde, thou didst the pride of Sodom, and the hautines and vanitie of Ierusalem. How much then the more wofull is my case, and the more abhominable my sinne, who knowing the lothsomnesse of this foule disease, doe yet ioyne with the times therein, and runne into the same excesse that others doe?

O Lord, how apt am I to fashion my selfe to the common course? how easily am I ouercaried with this humour of new-fangledne s? how much haue I wasted vpon the superfluous decking of this earthlie tabernacle, by which the bowels of many of thy poore distressed Saints might haue bẽn greatly comforted?

How manie good howres haue

haue I spent in trimming this outwarde sheath, which might haue beene much better bestowed vpon the adorning and beautifying of my soule? How often haue I beene more busied how to set out my selfe before men, then how to become gracious before thee? O Lord, if thou shouldest bee straight to mark & to punish these things, what am I that I should endure it?

Blessed bee thy Name, who hast dealt thus mercifully with mée, as not to giue mée ouer to this vanitie, or to leaue mée to the practice of it without remorse. I beseech thee humble me with beholding it, make my hart mourn within mee, that hauing a profession of godlinesse, I should yet liue

e take delight in such a grosse enormitie; make mee to bow against it, and to cast it from mee euen with indignation, as a menstruous cloth: stirre me vp, more to seeke the decking of my inner man with grace, then the prancking of my bodie with gay attire: encline my heart to looke rather after the robe of righteousnesse, then the garments of excesse: for the cloake of zeale, the girdle of veritie, the shooes of the preparation of ẏ gospell of peace, and that holy instruction which shall bee a comely ornament to my head, and a chaine to my necke, then these painted trinkets, which shall perish with their vse, and are nothing but the badges of pride, the baits of lusts, and the cherishers of idlenesse.

nesse. Make me to remember, that the shame of sin, did first beget the necessitie of cloathes, and that therefore apparell should rather bee a matter of humiliation, then an occasion of pride.

Draw my eyes from looking vpon my selfe, to the serious beholding of others wants, & let it bee my practice to cloath the naked, and to giue their loynes occasion to blesse mee, because they haue been warmed by my charitie.

Let me euer, not cast mine eye vpon the generall fashion of the times, but vpon those which are of the most religious and sober cariage, following their grauitie, and framing my selfe to their example.

Cause mee to think often vpon my naked entry into the world, and my naked departure out of the world, vpon my lying downe in the graue, and my making my bedde in the darke, vpon my naked standing before the tribunall seate of Christ, that so my mind may more and more bee estranged from these outward garnishings, and may chiefly seek for that white raiment, the innocencie of thy Son, by which the filthie nakednesse of my soule may bee couered, and I presented without spot before thee.

Oh lift vp my soule to affect this happines, and that for his only sake, who beeing ỹ brightnes of thy glory, was yet pleased to become without beauty,

and

and to hang naked on the crosse, to the end that he might hide our sinnes from thy sight, euen Iesus Christ, Amen.

## A Prayer of humiliation & sorrow, after some special sin committed.

(*.*)

O My God, I am ashamed and confounded to lift vp mine eyes vnto thee: mine iniquities are increased ouer my head, & my trespasses are growne vp vnto the heauen. I must nedes wonder at thy great forbearance, that I am not euen swallowed vppe, or swept away with some extra-

ordinarie iudgement.

And now, O Lord, especially, hauing so grossly sinned against thee, and done so great an euill in thy sight: How haue I (vile wretch that I am) wounded mine owne conscience? How haue I layd my selfe open to the malice and mischiefe of the diuell? What a disgrace and slaunder haue I brought vpon my profession? What an offence and scandall haue I giuen vnto others? What a ioy will this be to the wicked, that they haue now by mee gotten something to speak euill of? But (aboue all O Lord) how haue I dishonoured thee, whose fauours haue been so many, and so continuall towards me? I know not with what names and

tearmes

tearmes to set out my sinne, sufficient to expresse the hay-nous and hideous nature ther-of. When I thinke vpon thy patience, vpon the meanes of grace which thou hast affoorded mee, vpon the light of know-ledge which thou hast giuen me, vpon the good motions (as it were so many gracious ad-uertisements (which thou hast from time to time, stirred vp in mee, vpon the profession which I make, vpon the sun-dry promises and vows of bet-ter obedience with which I haue tyed my selfe vnto thy Maiestie, vpon the diuerse ad-monitions which (by thy pro-uidence I knowe haue beene vsed to mee by thy seruants, purposely to preuent and to stop this euill in mee: me thin-

keth I may call it rebellion (which is as the sinne of witchcraft) or presumption in the highest degree. And yet (O Lord) I feele such a benummednesse to creepe vpon mee, such a hardned crust to growe vpon my secret parts, that albeit I see my sinne, and know it to be exceeding great, neuertheleſſe, I cannot so bemone it, so lament it, so grieue for it, so detest and abhorre it, as I should.

Smite (O gracious God) smite, I beseech thee, my flinty heart, make it euen to melt within me, at the sight of mine owne transgressions: Settle in it that godly sorowe which causeth repentance vnto saluation. Humble my soule vnder thy mightie hand, and

sucker

ſuffer mee not to freeze in the dregges of mine owne corruptions.

Make mine head full of water, and mine eyes a fountaine of teares, which may runne downe like a riuer, day and night: Oh let me take no reſt, nor ſuffer the apple of mine eye to ceaſe: cauſe me to poure out my heart like water before thy face, that I may by all meanes teſtifie the vnfained griefe of my ſoule, that I haue ſo diſpleaſed thee. And grant (O Lord) that I may not ſorrowe ſo much becauſe of hell and condemnation which I haue made to be due vnto me: but that my chiefe veration may bee to think how I haue abuſed thy mercy, and requited thy exceding loue with ſo foule

a

a trespasse.

Withall (O most gratious Father) seeing there is mercie with thee, and that thou hast no desire that the wicked should die, giue me leaue to become a suter vnto thy grace, not in mine owne name (for what am I that I should presse into thy presence?) but in the name of thy deerest sonne, the alone Mediatour, and the onely Peace-maker of his chosen. I most humbly beseech thee for his sake to haue mercy on me: O Lord, a platter of his blood shall bee a most soueraigne medicine, to cure my running and rotten and festered sore. His stripes and wounds are of an healing nature: no sope nor nitre of mine owne tempering can purge away my filthinesse:

thineſſe : onely his bloud hath that ſcouring force, that it can make ſcarlet and crimſon ſin as white as wooll. O then, I pray thee, waſh mee throughlie from mine iniquitie, and according to the multitude of thy compaſſions, cleanſe mee from my ſinne.

Turne thy face from mée, and from my hatefull and enormous courſe, and look vpon the perfect and vnſpotted righteouſneſſe of thy Son. Supply my emptines, out of his infinite fulnes, the depth whereof cannot be fadomed, nor the ſtore thereof conſumed. Couer my vncleannes with the robe of his holineſſe, euen with the garment of ſaluation, with which thou deckeſt and tireſt thine Elect. And albeit I am

of

of all others which either haue been, are, or shall be, the most vnworthie: yet vouchsafe to certifie my soule of thy grace and fauour by the secret teaching of thy holy Spirit, make me to feele inwardly the ioy of thy saluation, restore to mee that sweet taste of thy loue, which I was wont to haue, and which I now haue robbed my selfe of, by this my disobedience towards thee.

Let the apprehension of my sinne be tempred with a comfortable application of thy mercy, that I may hold an euen course betwixt feareless securityand faithlesse despaire: beholding at once, both my vileneſſe to humble mee, and the riches of thy grace to reuiue mee.

And

And, as an euidence of thy loue in this behalfe, strengthen mee by thy grace to the making of the best vse of mine owne corruptions. Grant that the thought of them may kill in mee all pride of heart, and may make mee to abase my selfe, and to become euen vile in my owne sight. Grant mee to be hereupon the more watchfull ouer my course, the more diligent to auoide all inducements, and inticements vnto these or the like euills, the more apt to bee taught, the more willing to bee admonished, the more forward to beg thy assistance, and the more charitably compassionate towards others, rather pitying and bemoaning and praying for, then censuring their infirmities.

mities.

And, Lord suffer mee not, I beseech thee, to satisfie my selfe with this, that I haue once made some shew of humiliation & sorrowe for my sinnes: but graunt, I may increase in the performance of these duties, and may euerie date renue and enlarge my repentance for particular slips, growing still into a deeper detestation of my sins, and desiring with more and more earnestnes, and striuing, to be renewed in the spirit of my minde: that so beeing cleansed from all filthines both of the flesh and spirit, I may grow vp vnto full holinesse in thy feare, through Christ Iesus In whose name onely I commend vnto thee my requests, and for whose sake thou hast

hast promised to deny nothing to thy seruants. So be it.

---

## A praier in respect of death needfull at all times, but especially in sickness.

O God, the God of the spirits of all flesh, and which hast the keyes of hell and of death: thou hast prepared them both, and thou rulest them both at thine owne pleasure: I beseech the bee mercifull to a poore trembling and weake hearted sinner, and vouchsafe to preserue mée from the horrour and extreamitie of dread into which I am euen now readie to fall.

When

When I consider (O Lord) how that I dwell in a house of clay, my foundation beeing in the dust, and that I must ere long make my bed in the darke, saying to corruption, Thou art my Father, and to the worme, Thou art my Mother, and my sister: O how my bellie trembleth, and what a kinde of rottennesse commeth into my bones? my spirit seeming to faile me, and my heart within mee beeing filled with dismaiednesse. Especially, when I thinke vpon the iudgement that commeth after it, & the straitnesse of that account which I am instantlie to be called to, and vpon those euerlasting chaines vnder darknesse, in which the wicked are reserued vnto the last sessi-

ons,

ons, I am then so euen ouer-whelmed with amazednesse, that I seeme to my selfe for the present, not to know where to find any true refreshing. I am told by thy blessed and not-deceiuing Word, that the sting of death is mine owne sinne, and with it I daily feele my selfe goared and galled and wounded so exceedinglie, that (mee thinketh) to mée (poore wretch) there can bee no hope of recouerie, but death must needes bee as a passage to leade mee into the bottomlesse prison of hell.

Raise vp (O Lord, I beseech thee) these my sad and vnquiet thoughts, teach me how to ouercom these discouraging and killing perplexities, that death may not bee vnto mee as

as a king of feare: nor I, as one of the wicked, whose hope doth perish with their breath, and the candle of whose comfort is put out, when thou art pleased to take away their Soule. Reuiue my memory, that I may call to mind, & comfortably ponder those things which thy sacred Word hath taught mee: namely, how the nature of death is cleane altered to thy seruants, the sting is plucked out, and it selfe is swallowed vp in victorie. To them the comming thereof shall bee a time of discharge, they shall by it be freed from sicknesses of bodie, from anguishes of spirit, from all possibilitie of sinning against their GOD, from the tedious and discontenting society of the vngodly: their

their flesh shall rest in hope, their graues shall bee vnto them as beddes of ease, being sweetned and seasoned by the buriall of their Sauiour: the Angels shall giue attendance vpon their soules, to conuey them into Abrahams bosome, to the fellowship of beleeuers, to the spirits of iust and perfect men: so shall they bee with Christ, which is best of all.

This (O Lord) is the happinesse which commeth by death vnto thy chosen: Oh what are all the most tormenting sicknesses, the bitter pangs & sorrowes of the graue, vnto such a glorious exchange? Who would feare corruption, for a neuer fading crowne of righteousnesse? What is a momentany yeelding of the body

to

to consumption in the dust, in comparison of the euerlasting preseruation of the soule, with assurance also, that in the time appointed, these vile bodies shall by the mightie working of thy beloued Son, be fashioned like vnto his owne glorious bodie, and so both bodies and soules bee for euer with him in his kingdome.

Teach me, O Lord, effectually to apply these things to mine owne comfort: that so this timorousnesse, proceeding from the guilt of sinne, may bee turned into a cheerefull expectation, and euen a longing for the day of my dissolution.

And, least I should beguile my owne Soule, in laying claime to that spirituall refreshing

thing which belongs not to mee, make mee to labour for those assured euidences and vndeceiuing forerunners of a happy departure.

I knowe, O Lord, that if I liue heere without conscience, I shall surelie die without comfort. Holinesse heere, is the way and path to future happinesse. I must seeke to glorifie thee, if I desire to be glorified with thee. I must fight the good fight against Sathan, against the world, against mine owne corruption, I must faithfully fulfill my course, and performe the seruice to which thou hast appointed me, I must know thy truth, and keepe the faith in soundnes and sinceritie to the end: otherwise it will bee in vaine

vaine to erspect a crowne of righteousnesse.

I must come to the first resurrection, or else I shall neuer escape the second Death. Grant mee therefore grace (I humbly pray thee) to serue thee in holinesse and righteousnes all my dayes, and to endeuour alwayes to haue a cleare conscience towards thee, and towards all men: Kill my corruption in mee, that I may bee euen dead to sin, but aliue to thee in Jesus Christ.

And because if I liue after the flesh, taking thought for it to fulfil it, I shall die: therefore, I beseech thee, to mortifie the deedes of the bodie by thy Spirit, that so I may haue my fruite in holinesse, and my end eternall life.

Teach

Teach mee often to number my daies, and to consider the vncertaine certaintie of my ende, that I may die euen euery day, still looking and still preparing for my change, and making account that each day may bee the day of my dissolution.

Strengthen also my weake and faint faith, make mee strong in thee, and in the power of thy might, seale mee with the holy spirit of promise, as with the earnest of my heauenly inheritance: that so no anguish of sicknesse may discourage mee, no pang of death dismay mee, no assault of Sathan ouercome me: but that come death when it will, or in what manner it shall please thee, I may boldly (through

Christ) commit my soule to thee, as vnto a faithfull Creator. Grant mée this comfortable blessing, for his sake, who died to free me from death, and from him that had the power of death, euen for Christ Iesus sake, Amen.

## A prayer more especially fitted to the state and occasions of a sick person.

O Most mercifull and gracious God, thou, whose prouidence reacheth into ẏ most withdrawen and solitary places, and which causest the beames of thy fauour to shine euen

euen vpon chiefe sinners, vouchsafe to cast thy compassionate eye vpon thine afflicted creature, whom thou hast layd vpon this bed of sickenes. Iust (O Lord) it is with thee thus to chasten mee: nay, if thou shouldest crush my body into many peeces, and suddenlie plunge mée into hell, it were no more then my due desert. What a stained sinner am I by nature, stript of all goodnes, and easie to bee wrought vnto any, euen the vilest euill?

What a world of trespasses haue beene since committed by mee, notwithstanding the greatnes of thy patience, and the variette of good meanes which thou hast vsed both to informe and guide mæ vnto godlinesse? I will not there-

fore (O Lord) I dare not, I cannot pleade against thee: It is my duty rather to magnifie thy mercy, who art pleased so mildelie and so fatherly to correct mee: it being free to thy iustice, to cut me off as an eare of Corne, and to giue me ouer to the Prince of darknesse, and to leaue me for euer to that wofull kingdome of eternall miserie.

Unworthie I am (I most willingly confesse) because of my former slacknesse, and coldenesse in this dutie of calling vpon thy Name, to haue anie small accesse into thy presence: Yet seeing thou art wont euer more to respect the truth of thine owne promise, then the desert of those which pray vnto thee: therefore I be-

beseech thee, which art pleased to call thy selfe The hearer of Prayers, to harken vnto the heartie and vnfained desire of my Soule. Sanctifie vnto me (O Lord) this present sicknes, let it be as thy schoole, in which I may truly learne to know my selfe more effectually then heretofore.

Make me to cõsider seriously that all paine and griefe is but the fruit of sinne, and that as all sicknesse naturally makes way for death, so death (in it selfe) is the forerunner of eternall condemnation. Blesse this thought and this meditation so vnto mee, that I may make it my first care (now in this visitation) to seeke peace and assurance of reconcilement with thy Maiestie. To

this ende giue mee a deepe touch, and a sensible vnderstanding of my sinnes by-past, take from me all guile of spirit, all disposition to flatter or to sooth vp my selfe, or to lessen either the number or qualitie of mine iniquities: Cause me euen to breake and plough vp my heart, to search and to trie my waies: that so out of the aboundance of my feeling, I may poure out a most plentifull and sincere confession before thee. Let mee remember it to bee in vaine, to seeke to hide that from thee, which thou (before whom all things are naked and open) doost knowe more fully and more directly then my selfe: and that the discouerie and laying open of my sinnes, is the

next way to finde thy mercy in forgiuing them.

Adde withall that strength vnto my scant and smoaking faith, that I may, amidde the sight of mine owne transgressions, lay holde vpon the merite and fulnes of my Sauiour. Make me hartily to disclaime all hope of help by my selfe, or any other creature in Heauen or Earth whomsoeuer, and to cast all my burden vpon him, who by himselfe hath purged sinne, and whose death is an absolute & all-sufficient sacrifice for the guilt of all beleiuers. Oh that I may feele my selfe knit and vnited vnto him: so shall I, in and by him, be presented blameleſſe to thy Maiestie.

And because (O Lord) I

am full of imperfections, and there is in my nature much weakenesse, and a great deale of frowardnes, and readinesse to repine and rebell against thy ordinance, therefore furnish mee with necessarie graces, and with all such gifts as thou knowest to be fitte for my present case: Endue mee with patience, to beare whatsoeuer it shall be thy pleasure to lay vppon mee, and meekely to submit my selfe to thy most wise appointments: Assure mee that thou which knowest whereof I am made, and that I am but dust, wilt not oppresse me with more then thou shalt giue mee strength & power to endure. Let mee not desire life, otherwise then for the further aduancement of thy glory

glory. Subdue in me all loue & liking of this present world, grant that the hope of the glorie which shall be shewed hereafter may be so strong within me, that all things may seeme vile vnto mee in comparison thereof. Make mee comfortably capable of the aduice and counsell of my Christian friends, which in their loue shall goe about to refresh my soule.

Make me able also to speake profitably and for good to those that belong vnto me: Put vpon me, and in me, charitable affections and thoughts, to, and concerning others, being readie to satisfie where I haue failed, and to remit, euen where I haue receiued the greatest wrong.

Prepare mée to my last conflict, and strengthen me against Sathans assaults, that in despight of his malice, yet I may still holde mee fast by thee, and resolue, though thou slay mee, yet to trust vpon thee.

And because (such is thy great goodnesse to vs thy poore creatures) sicknes doth not alwaies exercise his full strength vpon our bodies: therfore giue mee (I beséech thée) that wisedome to make vse of euerie breaching, and of euery little time of ease which thou dost afoord mee, that in it I may gather strength against the times of greater anguish.

Bring still into my minde, those things which I haue from time to time learned by thy word,

word, that thereby I may be quickned and finde comfort in my greatest neede. And alwaies (O Lord) as the time of departure shall approach, so let my soule drawe neerer vnto thee, my heart powerfully crying, when sickneſſe shall take away the vse of my tong, Into thy handes I commend my Spirit: Come Lord Iesu, come quicklie. And when death hath parted my soule from my body, let thy Angels (which doe alwaies by thy appointment pitch their Tents about thy seruants) conuey it into that place of rest, which the bloud of thy Sonne hath prouided and purchased for thy chosen. To which thy Sonne, with thy selfe and thy blessed Spirit, be praise and thanksgiuing

giuing now and euermore, Amen.

## At the very point of death.

O Lord God of my saluation, who hast thy dwelling on high, and yet abasest thy selfe to beholde the things in heauen and earth, vouchsafe (I most humbly pray thee) to take notice of the sighes and groanes of thy poore vnworthie seruant. The snares of death haue compassed me, and the griefes of the graue haue caught me. I am weakened & sore broken, mine eye is sorrowfull through mine affliction

tion

tion, my boanes are vexed, my heart panteth, my ſtrength faileth me, and is dried vp like a potſheard, my tongue cleaueth to my lawes, thine arrowes haue light vpon me, and haue euen drunke vp my ſpirit. I am brought to the gates of the pit, and to the duſt of death: I ſee that mine habitation is departing, and is in remouing from mee like a ſhepheards Tent, thou art euer readie to cut off my life like a Weauer. The pangs which are vpon mee are vnſpeakable: if my ſtrength were the ſtrength of ſtones, or my fleſh of braſſe, I could not continue to endure them.

Before thee therefore, O thou moſt gracious Father, doe I poure out my whole deſire

to

to thee doe declare my paine: forsake mee not, O Lord, be not thou farre from me, my God, my hope is euen in thee. Thou makest the wound, and bindest it vp: thou smitest, and thy hands make whole: thou bringest downe to the graue, and thou raisest vp.

Oh ponder my words, and look vpon the sorrowfull sighings of mine afflicted soule: poure the oyle of gladnesse into my bruised spirit: as the strength of my body doth decrease, so make the feeling of thy loue in Christ Iesus to encrease: assure my soule that thou hast cast all my sinnes behind thy backe, and that there is a firme & vnalterable peace made betwixt thee and mee, by thy deare Sonne, who is the Prince

Prince of peace. Let thy spirit witnesse to my spirit, that the sting of death is puld out, and the head of him who had the power of death, that is the diuell, so bruised, that neither of these shal bring any the least annoyance to my soule: that I may, in a kind of holy manner, triumph ouer them both, and say, O death where is thy sting? oh graue, oh hell, where is thy victory?

Rebuke Sathan, I beseech thee, that hee may not interrupt my comfort, nor steale from mee those gracious pledges of thy loue which thou hast giuen mee. Cleare the eyes of my faith, that I may euen see (with Steuen) the heauens open, and the Sonne of man standing at thy right hand, ready

readie to receiue mee. Giue me that inward ioy in the holy Ghost, and that comfortable taste of ỳ powers of the world to come, that I may euen forget my present anguish, and may quietly endure all, for that infinite happinesse which is set before me. Let me euen long for my appointed time, as the seruant longeth for the shadow, and as the hireling looketh for the end of his worke: Let this life be vile before mee in comparison of eternall life: and although the societie of my friends hath been, and yet is sweet vnto me, yet so fix my heart, I pray thee, vpon the fellowship of the spirits of iust and perfect men, which are in heauen, that my whole desire may be towards it. And when

these

these increasing throes and pangs, these faint and consuming fittes which are now come vpon me, shall haue enfeebled my tongue, and depriued mee of speech, yet then let thy Spirit within mee make request for mee, with sighes and groanes, which cannot be expressed, euer crying, Lord Iesu receiue my soule, O Lord receiue my Spirit: And so (Lord) let death be to me, euen as the Angell was to Peter, a guide to leade mee out of prison, into liberty, a messenger sent from thee to conuey mee from this vale of teares, into eternall blisse: and that for his sake, who hath sweetned the graue with his owne bodie, and destroyed death, by subiecting himselfe vnto mortalitie,

and

and now sitteth at the right hand of thy throne, euen Iesus Christ, the verie anchor of my soule, and the foundation and staffe of my hope, Amen.

## A direction for those who desire to performe the Christian dutie of prayer on the behalfe of a sick friend, or neighbour whom they come to visite.

WEE are vnworthie (O Lord) to speake vnto thy Maiestie, either for our selues or others: yet this dutie lying vpon vs by commaund, & hauing a promise of hearing annexed thereunto, we are

are bolde in Iesus Christ to commend vnto thee the weake estate of this thy seruant.

All sickneſſe is from thee, and to thee belong the issues of death. Thou killest and thou makest aliue, thou bringest downe to the graue, and thou raisest vp: to whom shall wee goe in this and other our necessities, but onely vnto thee? We could wish (O gracious GOD) the continuance of his Christian fellowship, the lengthening and enlarging of his dayes, but we willingly subiect our wils to thy determining: Thou, Lord, knowest what is best, and thereunto make vs we beseech thee, willingly and readily to subscribe, and to desire both his life and

and our owne, onely so farre forth, as may be for his and our further good in the more diligent and zealous aduancement of thy glorie. Frame him also, we pray thee, vnto the like yéelding: and so blesse vnto him this visitation, that by it he may be more and more humbled in the sight of his owne sinnes, and may increase withall in an vnfained and longing desire after Christ.

Enlighten his eyes, that hee may knowe what is the hope of his calling, and what is the exceeding greatnesse of thy mercie and power towards all beléeuers. Strengthen his faith, that he may with it (vtterly renouncing himselfe) lay fast holde vpon the merits of our onely Sauiour.

Pro-

Protect him against Sathan, blunt the edge of his assaults, that they may neuer wound him to despaire. Remoue from him a dull spirit, and all secure and hardened thoughts, all worldlie desires, all lingring after the deceiuing swéetnesse of these earthlie things. Giue him patience to beare, and constancie to endure whatsoeuer it shall bee thy pleasure to inflict. Vouchsafe him comfort in conscience, ioy in the spirit, peace in beléeuing, together with a settled and well grounded expectation of eternall life and saluation by thy Sonne.

Grant to vs tender and feeling hearts, that both his sorrowes and the griefes of other of thy seruants may bee appre-

apprehended by vs, as if they were our owne: Let thy word of grace be in our lippes, that wee may be able to speake holilie, soundly and cheerefully to the comfort of his soule.

Teach vs in him, and in this house of mourning, to see the end of vs all, and to lay it to our hearts, that so wee may labour to bee prepared for our last departure. All these graces, both for him and for our selues, we beg in all humilitie at thy mercifull hands, in the name and worthinesse of thy beloued Sonne, calling further on thee, as he hath taught vs in his word: Our Father, &c.

## A Thanksgiuing for a sick man, if God be pleased to send recouery.

SUffer mee not, O Lord, to be in the number of those, who are forward to aske in the time of neede, but careleſſe to shewe themselues thankfull when mercie is bestowed. Make mee as desirous to come vnto thee with the sacrifice of praise, as I was readie to beg ease and refreshing in the day of my great necessitie.

Thou hast chastened mee (O gracious GOD) and corrected me, but thou hast not giuen mee ouer vnto death. I looked

looked to haue beene cleane depriued of the residue of my yéeres, and thought I should haue seene man no more among the inhabitants of the world: but it was thy pleasure to deliuer my soule from the pit of corruption. Oh what shal I render vnto thee for this and all other thy benefites towards mee? Oh how and by what meanes shall I shew my selfe thankfull to thy Maiestie?

I haue nothing (O Lord) to render thee but the calues of my lips: accept my seruice (I beseech thee) in Iesus Christ: and let not the memorie of this thy kindenes die within mee, but grant that I may often recount thy mercy, working there-with vppon mine

mine owne heart, and applying it as an effectuall motiue to obedience. Make mee euer mindefull of the vowes and promises which I made in my sickneſſe, to ſerue thee more faithfully then heretofore, that I may make conſcience to performe them, knowing that thou delightest not in fooles: and that by my neglect herein, I ſhall lay my ſelfe open vnto a greater iudgement. Teach me alſo to remember this, that albeit thou haſt now giuen mée ſome little reſpite, yet I muſt not deceiue my ſelfe in putting farre off the day of my death, but that I ought rather to vſe my health & ſtrength to the better fitting, and more effectuall preparing my ſelfe thereunto. Together with the

looked to haue beene cleane de-
priued of the residue of my
yéeres, and thought I should
haue séene man no more a-
mong the inhabitants of the
world: but it was thy plea-
sure to deliuer my soule from
the pit of corruption. Oh what
shal I render vnto thee for this
and all other thy benefites to-
wards mee? Oh how and by
what meanes shall I shew my
selfe thankfull to thy Maie-
stie?

I haue nothing (O Lord)
to render thee but the calues
of my lips: accept my seruice
(I beseech thee) in Iesus
Christ: and let not the me-
morie of this thy kindenes die
within mee, but grant that I
may often recount thy mercy,
working there with vppon
mine

mine owne heart, and applying it as an effectuall motiue to obedience. Make mee euer mindefull of the vowes and promises which I made in my sickneſſe, to ſerue thee more faithfully then heretofore, that I may make conſcience to performe them, knowing that thou delighteſt not in fooles: and that by my neglect herein, I ſhall lay my ſelfe open vnto a greater iudgement. Teach me alſo to remember this, that albeit thou haſt now giuen mée ſome little reſpite, yet I muſt not deceiue my ſelfe in putting farre off the day of my death, but that I ought rather to vſe my health & ſtrength to the better fitting, and more effectuall preparing my ſelfe thereunto. Together with the

increase of bodily and outward strength, increase in mee strengh of care to walke with thee, and to approue my selfe vnto thee in all holy conuersation and godlinesse, being more zealous in Religion, more watchfull ouer my waies, more earnest in Prayer, more feruent in Spirit, more carefull to profit by thy Word, more faithfull in my place and calling then heeretofore, alwaies looking for the blessed hope and appearing of Iesus Christ my Sauiour: to whom with thee & the holy Ghost, let my heart kéelingly and effectuallie giue all honour, praise, might, maiestie and dominion, both now and for euer, Amen.

A

## A Prayer for a woman in time of her trauaile.

O Lord, I now find by experience the truth and certaintie of thy word, and the smart of the punishment which thou laidst vpon mee, being in the loynes of my Grandmother Eue, for my disobedience towards thee: Thou hast greatlie increased the sorrowes of our sex, and our bearing of children is full of paine. Teach me by this, to see the desert of sinne, and to growe into the hatred of ỹ which hath brought into the world such store of miserie.

Giue mee true repentance and pardon for my sins past, that they may not stand at this time, and in this my néed, betwixt mée & thy mercy. Giue mee a comfortable féeling of thy loue in Christ, which may sweeten al other pangs, though neuer so violent or extreame: Make mee still to lift vp my Soule vnto thee in my greatest anguish, knowing that thou alone must giue a blessing to the ordinarie meanes for my sake deliuerie. Strengthen my weake bodie to the bearing of what sorrowe soeuer, by which it shall séeme good vnto thee to take triall of mee.

Make mee to remember, that howsoeuer it be with mee, yet I am alwaies in thy hand, whole

whose mercies faile not, and which canst giue issue to the greatest paine. And when thou hast safely giuen mee the expected fruit of my wombe, make mee with a thankfull heart to consecrate both it and the residue of my life to thy seruice, through Iesus Christ my Sauiour and Redeemer, Amen.

## A Thanksgiuing after deliuerie.

BLessed bee thy great Name, O my most deare and louing Father, for thy large mercie to me most weake and sinfull woman.

Thou hast shewed thy power in my frailtie, and thy louing kindnesse hath preuailed against my vnworthinesse. Thou mightest for my sinnes, haue left mee to perish in my great extreamity: but thou hast compassed mee about with ioyfull deliuerance. Marualous (O Lord) are thy works, infinite are thy mercies, and my Soule by present experience, knoweth it well. O my soule, praise thou the Lord, and all that is within mee praise his holie Name. My soule praise thou the Lord, and forget not all his benefits: he hath heard thy prayers, hee hath looked vpon thy sorrowe: he hath forgiuen thine iniquities, hee hath healed thine infirmities, hee hath redeemed thy life from the graue

graue, hee hath euen crowned thee with compassions.

Oh giue me, I beseech thee, a thankfull heart, not onelie now, while the memorie and sense of thy fauour is fresh before me, but continually, euen so long as I haue my being.

Grant that I may learn by this euidence of thy mercy and might, for euer hereafter to depend vpon thee: Quicken mee vp to all holy duties, that my thankfulnesse may appeare in my pure and Christian cariage.

Make mee a kinde and carefull Mother, willing to vndergoe the paines and trouble of education: let no nicenesse or curiositie hinder mee from those seruices to which both Nature & Religion haue

appointed mee. Let mee also bee carefull heereafter, when time shall require, to season that which thou hast giuen mee, with the knowledge of thee, and of thy Sonne: that my desire may manifestly appeare to bee sette for the increasing of thy kingdome. Vouchsafe so to order my affections, and to bring them into obedience vnder thee, that if it shold be thy pleasure either now or heereafter to take this infant from mee: I may patientlie submit my selfe to thy appointment.

And now, O good GOD, perfect in mee that strength which thou hast begun, make mee to growe in care to serue thee faithfully, both in the duties of pietie, and in other busi-

nesses

nesses of my place and calling: that I may be a comfort to my husband, an example to my neighbours, a grace to my profession, and a meanes of glorie to thy Name, through Jesus Christ my Lord and Saviour, Amen.

## A Prayer for those which are imployed in the assistance and helpe of a trauailing woman.

IT is not our diligence (O Lord) or paines which can doe any thing without thy blessing, and our sinnes are sufficient to bring thy curse vpon what-soeuer wee vndertake.

Be pleased, wee pray thee, to be reconciled to vs, in the blood of thy Sonne: Make vs to remember that wee are heere in thy presence, and that all our thoughts, words, & actions are open to thy sight: prosper the businesse for which wee are come together: put farre from vs all superstitious conceits, and idle fancies, and teach vs to seeke helpe onely from thy grace.

Enable vs to speake comfortablie vnto this pained woman, that wee may further her dependance vpon thy holie Maiestie, and may be a meanes vnder thee of her true refreshing in her sharpest fits. Furnish vs with skill, and her with strength, patiently to awaite the appointed time of her deliuerance

uerance: and knit all our harts vnto thee, that we may feare thy Name, noting & obseruing thy mercy and power in all thy workes, and studying to giue thee praise & glory for the same, through Iesus Christ our only Lord and Sauiour, Amen.

---

## A thanksgiuing after, when God hath blessed their paines in the womans deliuerie.

O Lord, we haue seene thy goodnesse, and haue receiued an apparant token of thy readinesse to heare the prayers of those which call vpon thee, and to succour those which

flie vnto thee for thy help.

Thou hast giuen ease and deliuerance to the woman, light and life to the infant, ioy and gladnesse to vs all. The glorie and praise is thine alone: Fill our hearts with thankfulnesse, and make vs forward both now and hereafter to prouoke and stirre vp one another thereunto. And let not our thankfulnesse stand in words onely, or outward shewes, but cause it to appeare in our whole course: that the obedience, the sobrietie, the modestie, the vertue of our liues, may witnes the thankfull feeling of our hearts. Goe on in thy mercy (we pray thee) both to the Mother and her babe, continue and increase their strength, so as may serue best

for

for thy glorie. And as thou hast added one vnto the number of mankinde, shewing thy wonderfull wisedom and power both in the framing of him in the wombe, and in bringing him forth into this light: so in thy time adde him also to thy Church, and begette him againe vnto a liuely hope, by the immortall seede of thy holie word, deliuering him from the power of darknesse (in which by nature wee are all) into the glorious libertie of thy chosen.

And if it shall so seeme good to thee, to lay any further triall either of sicknesse or death vpon this thy seruant, or vpon the fruite of her wombe, prepare vs all to a patient & quiet bearing of thy hand, & to a contented

tented and comfortable resting vpon thy gracious prouidence: assuring our selues, that all things shall turne to the good and benefit of thy chosen. Hear vs, O Lord, and accept vs and forgiuing the weakenes of our prayers, grant vs all needfull graces out of the rich storehouse of thy bottomlesse bountie, and that for Iesus Christ our gracious Redeemer, Amen.

## A Prayer for a Souldier, fighting for his Country or the confederates thereof.

O Lord, it is thy glorie to bee called The Lord of hostes:

hostes: and it is thou alone, from whom, when men haue made their most politike and puissant preparations, the victory must be looked for. Draw me my heart, I beseech thee, from all relying vppon my own valour, or vpon the strength of the battaile in which I stand: and teach me to looke vpward, and to waite and trust onely vpon thee.

Thou giuest conquest, and thou giuest courage: thou deliuerest from the perill of the sword, or else makest death a meanes of happinesse to thy seruants. Forgiue my sinnes, I pray thee, and assure mee of pardon by the witnesse of thy Spirit, that the guilt thereof make not my heart to tremble in me, and to behold death as a messen-

messenger to conuey mee into hell. If thou (O lord) be on my side, peace being made betwixt thee and my soule thorough Christ, what can bee against me, what hazard can befall my soule? Nothing shall be able to depriue me of thy loue.

Let not spoile, or bloud, or mine owne aduauncement, be the ends of mine attempts, but make mee to aime onely at thy glory in the defence of thy truth, and in the good and saftie of the State wherein I liue.

The issue of all things to thee (O Lord) is knowne, but to man it is hidden: prepare mee therefore indifferently to whatsoeuer shall befall me. If I die, giue mee comfort in my last breathing, and take my soule into

into thy gracious hand: If I be taken captiue, giue mee patience, giue me wisedome and godlie courage to doe nothing contrary to the honour of my Country, or preiudiciall to the profession of a faithfull Christian. If I returne with life and victorie, make me thankfull: keepe mee from taking from thee any part of thy glorie. Preserue me from those riotous, lasciuious and blaspheming courses, which are the vsuall fruites of good successe: Let me not thinke deuotion to be an enemie to resolution, or that a religious feare of thy Maiestie, doth abate the spirit that should bee in a Souldier: but settle mée in this, that the assurance of a lawfull cause, the hope and confidence of a better

better life by the merites of Christ, the care to please thee and to depend vpon thy power, are the onely true grounds of valour, which can giue a man boldnesse and life in the day of battaile. Vouchsafe me these, and all other needfull fauours in and for Christ Iesus sake, Amen.

## A Prayer for a man trauailing by Sea, about his lawfull businesse.

O Heauenly Father, vnto whose eares the prayers of humbled sinners haue freedome of accesse out of euerie place: let it please thee to encline

cline to mee, who beeing prouoked by mine owne present need, and taking hart vnto my selfe by thy liberall and large promises, doe desire to poure out my soule before thy Maiestie: Heere, O Lord, by reason of the calling & place, in which it hath been thy prouidence to ranke me, I am come downe to the sea in a shippe, and I doe now see thy workes, and continually beholde thy wonders in the deepe. How easie a thing is it vnto thee, when thou raisest a storme, and liftest vp the waues, not only to tosse vs to and fro, and to make vs stagger like a drunken man, but vtterly to swallow vs vp, and to turne vpon our heads, in a moment, the bottome of these mooving houses in which we

wee are: It is thy great and exceeding mercie, that these swelling billowes and fomming surges doe not drinke vs in, and so make our bodies to become as a prey, either to that great Leuiathan, the Whale, whom thou hast made to play heere, or to some other of thy creatures, with infinite varietie and troupes whereof this vast bodie is replenished. But it is euen thou (O mightie Lord) which layedst the foundations of the earth, and which diddest shut vp the Sea with doores: thou didst first gather these waters together as vpon an heape, and storedst vp the depths in thy treasures: though the waues are marueilous, though the floods lift vppe their voice: though the waters

waters rage and be troubled, and the very mountains shake at the surges of the same, yet thou art much more mightie, thou soone appeasest the noise, and turnest the storme into a calme.

Looke graciously therefore vpon me, I beseech thee: teach mee to vnderstand the greatnes of thy terror, by that fearefulnes of thy creatures which I doe still behold: Cause mee to rest my hope and comfort vpon the power of thy mercy, let that be the anchor of my soule both sure and stedfast. And least my sins not beeing pardoned, shold be a hinderance and stoppage to thy fauor, I pray thee, settle in mee a hearty and vnfained detestation of them, a godlie griefe and sorrowe for them,

them, a ſtedfaſt reſolution and purpoſe in the whole courſe of my life to ſtriue againſt them. Open my heart, that I may often and earneſtly ſue and entreat for thy grace in thy Son, and may neuer giue ouer, till I feele in my conſcience ſome comfortable aſſurance that thou haſt forgiuen me. Fit and prepare me to thine owne appointments: If it be thy pleaſure that I ſhould here end my dayes, I knowe well, that the ſoule which thou keepeſt, cannot miſcarie. To thee therefore I commend my ſpirit, forſake me not, I pray thee, in my laſt breathing. Albeit theſe waues may ouerwhelme my body, yet let them not be able to quench my comfort, or to plunge me downe into deſpaire.

Grant

Grant mee euer to lay fast holde vpon my Sauiour, that neither sea, death, nor hell may separate mee from his grace. And if it shall seem good vnto thee, to bring me safe vnto that hauen where I would be: Oh that I may neuer forget thy kindnesse, but may make conscience to performe that obedience which I am now ready to vow in my necessitie.

Make me alwaies to take as great delight to serue thee, as I am now forward to aske, and desirous to receiue life & safetie from thee. Heare me, O Lord, in these & other my petitions, forgiuing my vnworthinesse, in the merits of Iesus Christ thy blessed Sonne, and my great Redeemer, Amen.

## A Prayer applyed to the state and condition of a malefactor, condemned by lawe to die, and drawing neere to the time of his execution.

VOuchsafe (O thou GOD of all mercie and compassion) to looke with pittie vpon the most wofull case of a poore wretch, readie by the sword of Justice to bee cut off, as vnworthie to liue amongst men, and like also without thy speedie fauour to be shut out of heauen, & to haue my part in the second death: Truth it is, O Lord, that all this, though it be grieuous, yet is no more then

then my desert: and touching that bodily death, wherto I am adiudged, I must confesse it to bee thy mercie and goodnesse toward mee, that I haue been found out by the eye of the Magistrate, and stopped by the power of Authoritie from going on into further euill. I beseech thee, that my death may be both a chastisement to mee, and an aduertisement to others, to containe themselues within the lists of ciuill obedience.

But concerning my soule, which is now ere long to appeare before the Tribunall seate of thy great Maiestie, I humbly pray thee, to be mercifull thereunto. I cannot but acknowledge, that if thou giue me my due recompense, I must

nèeds be thrust into that dreadful place of infinit and eternall torment, which thou hast prepared for the wicked, the burning whereof is fire and much wood, and which thy breath like a riuer of brimstone doth kindle: neither see I in my self, or in any creature, any means or possibilitie to escape. Fearefull vnto mee hath beene the face of an earthly Iudge, & the sentence of death to be inflicted vpon this my house of clay hath made my heart to quake within mee: what then will become of mee, when I shall bee arraigned before thee, at whose rebuking the verie foundations of the earth are discouered, & before whom no man liuing can be iustified? Thou (O Lord) knowest all mine in-

iniquities, they are sealed vp with thee, as in a bagge, they are all noted in thy registers: Although I haue many times sought for the couering of my euill waies to hide my selfe in the darknesse of the night, supposing that no eye should see mée, yet thou hast still compassed my pathes, and beene accustomed to all my waies, there hath not been a thought in my heart, or a word in my tongue, but thou hast wholly known it: Often haue I said in my heart, God will not regard, he hath forgotten, hee hideth away his face & wil neuer see, I shall neuer be moued nor be in danger: Thy word I had no delight to heare, I hated knowledge, I would none of thy counsell, I sought to dam

vp the mouth of my conscience, that it might not check mee: when my friendes admonished me, I hated and scorned their reproofe: Thus it was a pastime to mee to doe naughtily, wickednesse was sweet in my mouth. I fauoured it, and would not bee perswaded to forsake it: Iustly therefore, O Lord, hast thou thus ouertaken mee, and made me to eate the fruite of mine owne way, bringing mee to be a spectacle to the world, to die as one of the fooles of the people: yet, O gracious God, sith there is mercy with thee, and that thou art verie readie to forgiue, be fauourable I intreat thee, to mee a most vnworthy sinner.

Manasses beeing put in fetters, and bound in chaines, prayed

prayed vnto thee, and humbled himselfe greatly before thee in his tribulation, & thou wast entreated of him: the woman of Canaan, whom thou tearmedst to be no better then a dog, yet thou diddest afford her some crums of thy mercie, and didst cause it to be vnto her as shee desired.

The thiefe, at his execution, confessed his sinne, and prayed to bee remembred in thy kingdome, and thou didst promise him an entrance into Paradise. O Lord, are not these things written for my learning, that I through the comfort of these examples might haue hope? Hath thy Word spoken it in vaine, that at what time soeuer a sinner sigheth vnto thee, thou wilt

put all his wickednesse from before thee? Shall I thinke that thou wilt call mee beeing laden with my sinnes, to come vnto thee, and then when I come wilt not accept mee? Make me (I pray thee) to see the depth of my sinnes, that I may not beguile my soule, by lessening either the weight or number of mine iniquities: Worke mee to a true and vndissembled acknowledgement and confession of them euen before others, that they which see my end and knowe mine euill, may haue some euidence of my repentance, and may learne by mee to bewares of the deceitfulnesse of sinne. Enable me to looke with the eye of my faith vpon my crucified Sauiour, casting my selfe wholly

wholly vpon him, and desiring by him to be hidden from thy wrath. Giue mee some taste of thy loue, and some inward and secret pledge of thy beeing reconciled to mee for his sake.

Strengthen me against the feare of death: that albeit I haue euerie way iust cause to tremble at it, it being both the desert of my offence to men, & the wages of my sinne against thee: yet hauing some assurance in my Soule, that the sting thereof is plucked out, I may embrace it in my bosome, and entertaine it as an end appointed for my misery, and as a meanes to bring me vnto happinesse.

Thus, O Lord, with fulnesse of desire (out of the bot-

tom of this miserie, and shame which I am fallen into) to flie vnto thy mercy, & to be shrouded vnder the shadowe of thy grace, I commend my selfe, my soule and my bodie into thy hands, praying thee not to cast off him, which hath no hope but onely in thee, and that alone in and by Iesus Christ my onelie Lord and Saviour, Amen.

## A Prayer arising out of the serious meditation of the last Iudgement.

O Lord, thou hast reuealed it in thy holie Word, that the fashion and figure of this world must passe away, & that

that as by appointment wée must all die, so also we must all appeare before the iudgement seate of Christ, and that from thence some shall go into euerlasting paine, and some into life eternall. This, the Atheists and Epicures and Libertines of the world doe thinke to bee but a meere fable: they say in their hearts, The Lord will doe neither good nor euill. But yet, O Lord, as thou hast deliuered this in thy word, (of which one iote nor tittle shall not perish) so thou hast not left it without a sufficient proofe in the very bosome of euery man: The accusing or excusing of our owne thoughts, the secret checkes, accompanying those euils to which none is priuie, the feares of wicked men, who

are continuallie as one that trauaileth of childe, flying oftimes when none pursueth them, and beeing chased at the verie shaking of a leafe, are an euident proofe of thy prouidence, and a certaine assurance written as with the poynt of a Diamond (which can neuer be done out) that verelie there is fruite for the righteous, and doubtlesse there is a God that iudgeth the earth. This truth (O Lord my God) thou hast taught mee to believe, and I make no doubt, but it shall shortly come to passe. It was said long since, that the Iudge did stand before the doore, and that hee which should come, would come & would not tarie: and now the height of iniquitie is such, and sinne is growne to

to ỳ perfection, that it cannot stand with thy iustice much longer to forbeare. Teach mee (I pray thee) as I doe knowe and beliene this, so to make a true and profitable vse of my knowledge. Let it be euer in my thoughts, and in my best and most serious meditations: when I am about by the proneneſſe of my corrupted nature to doe euill, let the remembrance hereof be a bridle to me to restraine mee: when I am like by the iniquitie of ỳ times to suffer euill among men, let the expectation of the right which thou wilt then doe to the oppressed, be a comfort to mee to refresh mee. Especially, O Lord, grant me to keepe dailie (as it were) a priuie Sessions in the closet of mine own hart, arraign-

arraigning my selfe before thy iudgement seat, searching, and trying my waies, accusing my self before thee, from whom nothing can be hid, confessing my vnworthinesse, bewailing my corruptions, suing with all instant earnestnesse for thy grace and fauour in thy Son. O that I may learne thus to iudge my selfe, that I may not bee iudged of thee in that day.

Suffer me not to flatter my selfe, or to bleare my soule in any euill way, or to goe about to finde hidings and couerts for my sinnes: inasmuch as all things are naked in thy sight, and that in that great terrible day thou wilt lighten the things that are hidde in darknesse, and make manifest

ſeeſt the counſell of all mens hearts.

Let mee not imagine this thy great Seſſion to bee like the courſes among men, in which oft times by vniuſt meanes the vileſt offenders do procure eſcapes; but make me to knowe, that the truth is, that with thee there is no hope by corruption, or fauour, or fraud, or importunitie of ſute, to finde euaſions. Thou art the Iudge of all the world, and thou wilt doe right, euery man ſhall receiue the things which haue beene done in his bodie, according to that hee hath done, whether it be good or euill. And whereas, O Lord, it is a great griefe to thy ſeruants, to liue among the vngodlie, & it muſt needes vexe their righteous ſoules

soules to heare and see their vnlawful deeds: let this be my comfort, that though it be thy pleasure to suffer with long patience the vessels of wrath, and to permit the tares to growe vp with the Wheate vntill the harueſt, yet then thine Angels shall come, and shall gather out of thy church all things that offend, and bring the iust into the kingdom of their Father.

Seeing also (O Gracious GOD) that whosoeuer in this world will liue godlie, shall suffer, and be open to the wrongs and iniuries & reproches of the wicked: Grant that if at any time, eyther my name be put out as euill, or otherwise my estate or profession, or life, for the truths sake be

be called into question, I may possesse my soule with patience, looking for the blessed hope and appearing of thy glorie, knowing that then the iust, what disgraces soeuer are now cast vpon them, shall shine as the light in thy presence.

Finally, O Lord, make me daily, to grow so wearie of this vaine and wretched world, and of the heauie loade of mine owne corruptions, and of this body of death which is vpō me, and to striue to gather that assurance of an interest in that glory which shall be shewed hereafter, that I may looke for this great day, and in my desires may sigh for it & hasten to it: and that whensoeuer it commeth, I beeing found waking,

king, with my lampe of oyle in my hand, may haue cause to lift vp my head, not doubting but to haue a gracious admittance into my Maisters ioy.

Grant me this for his sake, which sitteth at thy right hand, to make request for me, Iesus Christ the Mediator of thy chosen, Amen.

## A Prayer fitted to the time of vvarre.

OAlmightie GOD, who art high aboue all Nations, & whose glorie is aboue the heauens, the comfortable successe of all enterprises is from thee

thee onelie to bee looked for: Thou art hee which giuest victorie vnto Kings, to thee it is all one to saue by manie or by fewe, thou canst make one to chase a thousand, thou canst cause the harts euen of ỳ most valiant to melt, their hands to be weake, their minds to faint, and their knees to fall awaie like water. If thou fight for vs, wee cannot miscarie: if thou fauour vs not, we must needs be discomfited. O be gracious vnto vs, & be on our side, now that men are risen vp against vs. They take crafty counsell against thy Church, and consult how to cutte vs off from being a nation, & by what meanes to quench the light of thy truth, which shineth in our streets.

Their

Their desire is to imbrue their hands in bloud, and to aduance their owne ambition by our ouerthrowe. O turne their counsels into foolishnesse, let not their mischieuous imaginations prosper, least they be too proud. O our God make them like vnto a wheele, and as the stubble before the winde, scatter the people that delight in war.

Goe out, O Lord, with our Armies, giue wisedom and courage to our Captains, gird them with strength vnto the battaile, be with our Souldiers, teaching their hands to warre, and their fingers to fight: Assist all the consultations, prosper the policies, crowne those enterprises with good successe which are vndertaken for

for the common good and comfort of the State. Doubtlesse, O Lord, wee haue deserued thine anger, and our sinnes doe cry loud in thine eares for vengeance: and it were but iust with thee, if thou shouldest make vs a prey and spoile vnto our enemies. But, O gracious God, let vs fall now into thy hands, for thy mercies are great, and let vs not fall into the hands of men, whose displeasure at vs is not for our sinnes, but for our profession and religions sake, and that they may fill their owne enlarged and vnsatiable desires with those blessings of wealth which thou hast giuen vs: Put therefore thy hooke into their nostrills, and bring them backe by the same way they came,

came. Let it appeare that thou
art in the mids of vs, and that
wee shall not be mooued, that
thou wilt helpe vs, and that
verie earlie: Let there be none
invasion, nor going out, nor
no crying in our streets: But
sette thou peace in our borders,
make strong the barres of our
gates, especiallie let the Gos-
pell of thy Sonne sound yet
louder amongst vs: that by it
manie soules may be gathered
vnto thee. So wee thy people,
and the sheepe of thy pasture,
shall praise thee for euer, and
from generation to generati-
on we will set forth thy glorie,
through Iesus Christ our Lord
and onely Sauiour, Amen.

An

## Another of like nature, respecting the time of dearth and famine.

CLeanneſſe of teeth (O Lord) and ſcarceneſſe of bread, haue bin anciently threatned by thee, as iudgements vpon the ſonnes of men for their ſinnes. Many waies alſo thou haſt to turne a fruitfull land into barrenneſſe for the wickednеſſe of the inhabitants: Thou canſt make the Heauen ouer our head as braſſe, and the Earth vnder vs as iron, by bringing a drought vpon the Land. Or elſe thou canſt cauſe the ſeede to rot vnder the clods, by commaunding

ding the bottles of heauen to poure out raine in too great abundance or when the Corne is come vp, thou art able to smite it with blasting and mildew, or to send among vs thy great hoste, the grashoppeer, the canker, and caterpiller, and the palmer worme, so that although much be sowen, yet little shall be brought into the barne. Or if the Corne doe growe ripe vnto the harueſt, it is in thy power suddenlie to send in an enemie, to eate the fruit of the land, and to deuour the labour of the people. And though the bread doe come to be set in plentie before vs, yet thy hand is not shortned, thou canst take away the staff thereof, so that wee shall eate and not bee satisfied. Thus, O

Lord

Lord, thou hast euen storehouses of punishments: so that our harts cannot endure, nor our hands be strong in the day that thou shalt haue to doe with vs. And hereof we haue now alreadie some experience. For now thou hast in part begunne to punish our abuse of thy creatures, our fulnesse of bread, our contempt of the spiritual food of our soules, with outward scarcitie. The time is come, by greedy worldlings long expected in which they may make the measure small & the prices great, selling euen the verie refuse of the wheate: Their treading is vpon the poore, their desire is to swallow vp the needie of the land. Looke mercifully, O Lord, vpon vs, wee beseech thee, lift vp thine hand,

hand, forget not the poore.

Thou preparest for the Rauen his meate when his birds cry to thee, wandring for lacke of foode, thou takest no delight in the confusion of thy creatures: thou hast promised, that if we seek to thee, we shal want nothing that is good, thou wilt preserue vs in the time of dearth, and in the daies of famine wee shall haue enough. Accomplish (wee beseech thee) these thy gracious promises: Saue vs from this increasing miserie, and deliuer vs from their crueltie, which beeing without all bowels of mercie, doe respect nothing but their owne commoditie. And because, O Lord, our sinnes doe separate betwixt thee and vs, and doe hinder good things from

from vs: therefore humble our soules vnder thy mighty hand, make vs to see and to consider our owne deseruings, draw from vs an hartie and sincere acknowledgement, how great cause we haue giuen thee to afflamish both our bodies & soules for euer.

Giue vs an vnderstanding of our particular grosse sinnes which doe lay vs open to this iudgement aboue others: namely, our wantonnesse, our pride, our luxuriousnesse, our riot, our feastings without feare, our want of mercie to the poore, our spurning with the heele against thee, our forgetting thee in the daies of our plenty, but chiefely our loathing of that spirituall Manna, that heauenly diet of thy

sacred Word, prouided in thy abundant mercie for our Soules.

O make vs ashamed for these and other our monstrous sins, besides those personall euills wherewith wee are each of vs iustlie to be charged. Beget in vs a care to renounce and forsake our sinnes, equall to our desire for the putting away of thy iudgements. Forgiue vs in Iesus Christ, and vouchsafe vs (as a pledge of thy loue) strength and grace to walke in a greater measure of obedience then heretofore. And now (O Lord) teach vs to relie vpon thy prouiding, and to know that when all things faile, yet thy mercies are the same, and thy power to helpe is not diminished. Thou canst suddenlie

by

by meanes to man vnknowen, turne the greatest penury into plentie, thou canst make a little to stretch farre, and canst proportion our appetites to our store.

O make vs to depend on thee, and to studie more how to profit by thy hand, then to haue thy rodde remoued from vs. And when thou shalt shew thy selfe to haue heard our prayers, by sending greater plentie, let vs not forget our present want: but grant that we may labour to be thankful, and endeauour after a more sober vse of thy blessings then heretofore. Heare vs in this, and in all other our requests, for Christs sake, and for thine owne promise sake. Amen.

## Another like, applyed to the time of some great contagion.

WHither shall wee goe O Lord, in the day of our affliction, but onely vnto thee? Thou alone canst saue, and out of thy hands none is able to giue deliuerance.

Heauie at this time is thy hand vpon vs, & fearefull is the disease with which thou hast afflicted vs: Wee are afraide one friend and neighbour of another, nothing is before vs but present death. Scarcely can we looke forth, but wee see some one or other amongst vs carried away to the graue, and the mourners going about the

streets

streets.

Wee must needs confesse that though this be grieuous, yet it is the smallest part of our desert: It is iust with thee, to smite vs with botches and scabbes that cannot be healed, and to make the pestilence e-uen to cleaue vnto our loynes, and to sweep vs away from off the earth, euen as a man sweepeth away dung till all bee gone. For, how haue we multiplied our iniquities before thee, and to what a shamelesse and intolerable measure are our sinnes increased? Many warnings haue beene giuen by thy Ministers, thou hast risen earlie and late, and sent vnto vs by them: yet we haue made our hearts as an Adamant stone, and haue put far

from vs the euill day, perſwading our ſelues that their ſermons were but wind, and that they did but commend vnto vs their own fancies. Thus haue wee encouraged our ſelues in euill, and haue ſet thy iudgements at nought, euery one turning to his owne course, as the horſe rusheth into the battaile, adding drunkennesse to thirſt, and falling away from thee more and more. But (O Lord) giue vs now at the laſt, remorſefull and repentant hearts, make vs (as it were) to ſmite vpon our thigh, as a ſigne that wee ſee our wandrings, and that wee are aſhamed of our ſinnes. Embolden vs in the Name of Chriſt, to come into thy preſence, and in all earneſtneſſe of ſpirit to cry

vnto

vnto thee, Take away our iniquities, and receiue vs graciously. Teach vs as well to feare sinne, the cause of this wasting sicknesse, as we doe the sicknesse it selfe, which is the fruite of sinne. Comfort vs, according to the dayes that thou hast afflicted vs: and let the sweet feeling of the gracious testimonie of thy Spirit, speaking peace vnto our soules, preuaile against all other sadnes, or cause of griefe, or sorrowe whatsoeuer. Say (O Lord) vnto thy destroying Angell, It is sufficient, hold thy hand: or if it be thy pleasure to stretch thy hand yet further, and to take vs away also, O prepare vs to thine owne purpose, endue vs with a holy patience to endure the

vtmoſt triall: and grant that whatſoeuer befall our earthlie Tabernacles, yet our ſoules may be alwaies acceptable vnto thee, and all for Chriſt Jeſus ſake, who hath loued vs, and giuen himſelfe to be a ſacrifice of a ſweet ſmelling ſauor vnto thee.

## A Prayer in the time of tempeſt, as thunder, lightning, &c.

O Almightie God, excellent in power and in iudgement, thou haſt made the earth by thy power, and eſtabliſhed the world by thy wiſedome, and haſt ſtretched out the heauen

uen by thy discretion: and causest the cloudes to ascend from the ends of the earth, thou drawest the winde out of thy treasures, and makest the stormes to breake forth in thy wrath: thou art that God of glorie which commandest it to thunder, and diuidest the waie for the lightning of the thunder.

Thy voice maketh the wilderneſſe to tremble, and the foundations of the mountains to moone: yea, and the pillers of heauen to quake at thy reproofe. Oh how easie a thing were it for thee, euen at this instant, to send out thine arrowes and scatter vs, to encreaſe thy lightnings and destroy vs? The very blasting of the breath of thy nostrils, is

enough to consume vs: our hearts could not endure, nor our hands bee strong, if thou shouldest procæde against vs in displeasure, and giue leaue vnto these instruments of thy vengeance to prevaile vppon vs.

And, O Lord, what is there which wee haue not deserued? The deadnesse of our hearts, our want of awe to thy Maiestie, our abuse of thy patience, our contempt of thy word, our slight regard of thy former iudgements, these and other our crying sinnes, what else is due vnto them, then the verie dialles of thy wrath, and the height of thine indignation? Humble our soules (wee pray thee) heere before thee, make our bellies to tremble, & a kinde

of

of rottennes to enter into our bones, to think vpon the glory of thy Maiestie, and the greatnesse and vglinesse of our own most grosse and inexcusable iniquities. Make vs to thinke with our selues, that if these stormes, which are yet but as a taste and touch of thy power, be so full of terror, oh then how fearefull will thy presence bee, when thou commest in thy glory, shewing thy selfe from heauen with thy mightie Angels, in flaming fire, rendring vengeance vpon the children of disobedience? Surely then the heauens shall passe away with a noise, and the elements shall melt with heat, and mens hearts shall faile them for fear, and for looking after those things which shall come vpon the

the world.

Let this, O heauenly Father, worke in vs that blessed feare, which is the beginning of wisedome, and which causeth a departure from euill: that so all these euidences of thy power and glory, may be as so many alarums, to rouse vs from the bedde of securitie, and as summons from heauen to prouoke vs to repentance: Oh make vs to wake to liue righteously, and to be diligent that wee may be without spot, and blameless, going on, & increasing in all holie conuersation, & godlinesse: And now, O gracious God, at this time, shew thy mercie in restraining the rage and fury of this dreadfull storme, couer vs vnder thy wings, and let vs be sure vnder thy

thy feathers, oh let vs abide in the secret and shadowe of thee which art Almightie. The sea is calmie by thy power, by thy vnderstanding thou smitest the pride thereof, thou stoppest the spouts of the raine at thy pleasure: if thou rebuke the winds, they are straight allayed, the thunder is quiet, and still at thy commaund. This we beleeue, because thy word of truth hath reuealed it: and this thy power & mercy wee presume to craue, because thou hast promised, that if we call vpon thee in the day of trouble, thou wilt deliuer vs.

Furthermore, O Lord, vouchsafe vs thy grace, that when by thy goodnes this terror and danger shal be past and ouerblowne, we may not then for-

forget thy kindnesse in our preseruation, nor be vnmindful of the vowes and promises which we now make of better obedience: but that wee may thankfully take vp that speech of gratefulnesse, and say, Praise wee the Lord because hee is good, for his mercie endureth for euer: and may also let it appeare in our liues and courses, how sensible we are of thy loue and how carefull to walk worthy of thy fauor. Heare vs, O Lord, and helpe vs both now and euer in Christ Jesus, without whom none can come vnto thee, and by faith in whom wee haue boldnesse, & entrance with confidence into thy presence: to whom, with thy selfe and thine eternall Spirit, one only and immortall God, we

desire

desire to giue all glorie and praise for euer.

## A Meditation or prayer necessarie for a poore man.

TRuth it is, O Lord, that to my mutinous and repining nature, want is of all things most distastfull, and pouertie is a burthen euen intollerable. Sometimes I am ready to call thy iustice in question, who measurest out so large & ouerflowing a portion vnto some, and yet art so strait & sparing towards me. Somtimes I doe almost condemne Religion to be

be meere vanitie, the louers whereof lie open to so great extreamitie: Other-whiles, my owne heart chargeth mee with hypocrisie, telling mee that no man euer perished beeing an innocent, and that if I did so feare thee as I should, thou couldest not thus forsake mee. And much adoe haue I to master my owne affections, and to restraine my selfe from putting forth my hand to wickednesse, and from taking some strange course for my owne supply.

Thus, O Lord, I am straitned, thus I am euen haunted with whole troupes of vnquiet thoughts: all which by the continuance and enlargement of mine owne scarcitie, and by the vncompassionatenesse which

which I finde among the men of this iron age, are rather multiplied & increased in mee, then any way slaked or diminished.

But eternally blessed be thy great Name, which hast opened the gates of thy mercie, & giuen hope of hearing and of helpe, to the baselt and poorest amongst men. Thou acceptest not ỹ persons, no not of Princes, thou regardest not the richsoner then the poore. Beholde therefore (O louing Father in Iesus Christ) to thee doe I cry, to thy Mercie seat doe I stretch out my feeble hands. I haue learned, O Lord, that miserie commeth not forth of the dust, neither dooth affliction spring out of the earth: the pillars of the world are thine, thou

thou openest or shuttest thy hand at thine owne pleasure.

Thy wisdome also is infinit, and thy iudgements are vnsearchable: who shall pleade with thee, to aske thee a reason of thy waies? Let it be enough for mee, that it is thy pleasure thus to debase mee: Am I not in thy hand as the clay in the Potters? If thou doe giue me a larger portion, it is thy bountie: if thou doe abridge mee, what haue I to complaine, or what challenge can I make to that which thou keepest from mee? Teach mee (I beseech thee) not to looke so much vpon this, what others haue, as to consider well, how little I for my part doe deserue to haue.

If I did but breathe vpon the

the face of the earth, if I had no house but the open ayre, no garments but ragges, no foode but the bread and the water of affliction, or the crummes that fall from some rich mans table, it were infinitelie more then my best desert. A sinfull and vnthankfull wretch, as I haue alwaies beene, what can I say is due vnto mee but perpetuall shame? When I iudge rightly of all things, so far am I from beeing able to say that thou hast wronged mee, or dealt too straightly with mee, that I must rather stirre vp my selfe to magnifie thy mercie, which hast not laid vpon mee the vtmost of thy wrath, but hast giuen mee a time and an opportunitie to repent. Let these things, I pray thee, the

soueraignitie of thy power, the depth of thy wisedom, the foulenesse of mine owne desert, the kindnesse which (notwithstanding some outward hardship) thou hast vouchsafed to my soule, moderate my violent affections, curbe my raging and discontented thoughts, bring my ranging passions into order, that I may alwaies say, It is the Lord, let him doe what seemeth him good: This is my sorrowe, and I will beare it.

Open mine eyes withall, that I may see thy power, who canst raise the needie from the dust, and lift the poore out of the dung, and make him families like a flocke of sheepe, who canst commaund euen the verie rauens to bring bread

and

and flesh vnto thy seruants, the heauens to droppe downe foode, and the rocks of stone to yeelde streames of waters, to refresh those whom thou art pleased to prouide for. Shall I thinke thy power to be abated, or is thy mercie lesse then it was wont to be? Hast thou not made a promise neuer to forsake me? Am I not alwaies with thee, and doost thou not holde mee by my right hand? Shall I imagine thee to be like the Bird whom thou hast depriued of wisdom, and to whom thou hast giuen no part of vnderstanding, who sheweth himselfe cruell vnto his young ones, as they were not his, or as if he had trauailed in vain? No: I am assured that though a Woman should forget her childe

child, and forbeare to haue compassion on the sonne of her wombe, yet thou canst not forget those whom thou louest in thy Sonne.

Thou knowest my wants, thou art able to supply my wants, thy loue will not suffer thee to leaue mee destitute, in that which thy wisedome knowes to bee conuenient for me. Encrease my faith, that I may depend yet more vpon thee, make mee diligent in the place & calling in which thou hast set mee, frame my minde and my desires to that rate which thou hast allotted me, keepe me from vniust and vnlawfull courses, from enuying the abundance which others doe enioy: possesse mee with this perswasion, that this my

my present state is the fittest for mee, and that when it shall be good for mee to haue more, thy hand shall instantly be enlarged toward me. Stirre me vp to seeke thy kingdome, and to labour for the meat which endureth vnto life eternall. Enrich my soule with spirituall blessings in heauenly things: perswade my conscience of thy loue in Christ Jesus, that the feeling thereof may make all things sweet vnto me. Cause me both to trust and to wait for thy saluation, and in all things to strine to giue thee thy deserued glorie, and all this in and for thy Sonnes sake, my only Mediator and Redeemer, Amen.

An-

## Another of like nature, fit for one whom God hath enriched with outward things.

IT hath pleased thee (O Lord) out of ỹ freedom of thy bountie, to deale more largely with mee then with manie of thy seruants, and to furnish mee with store of those outward blessings, which others (euery way as good by nature as my selfe) do not enioy.

My heart is fraughted with much corruption: and though riches bee in themselues a blessing, yet without thy especiall grace, they will be vnto me an occasion of many euills. Apt I shall

shall be to lift vp my heart, to pride my selfe in my owne conceit, to trust vnto my wealth, to despise others, to growe in loue with this present world, to become colde and remisse in the best seruices, to conclude that I am highly in thy fauor, because thou hast enriched mee.

These be the diseases, which through the poyson of our nature, doe rise by these outward hauings, neither can I say that my heart is cleane from these corruptions. Purge them out of mee, I beseech thee, by the fiery power of thy spirit. Giue me pouertie of spirit & humblenesse of minde, amid this outward fulnesse with which thou hast indued mee. Make mee to remember that the more I

## Another of like nature, fit for one whom God hath enriched with outward things.

IT hath pleased thee (O Lord) out of ỹ freedom of thy bountie, to deale more largely with mee then with manie of thy seruants, and to furnish mee with store of those outward blessings, which others (euery way as good by nature as my selfe) do not enioy.

My heart is straughted with much corruption: and though riches bee in themselues a blessing, yet without thy especiall grace, they will be vnto me an occasion of many euills. Apt I shall

shall be to lift vp my heart, to pride my selfe in my owne conceit, to trust vnto my wealth, to despise others, to growe in loue with this present world, to become colde and remisse in the best seruices, to conclude that I am highly in thy fauor, because thou hast enriched mee.

These be the diseases, which through the poyson of our nature, doe rise by these outward hauings, neither can I say that my heart is cleane from these corruptions. Purge them out of mee, I beseech thee, by the fiery power of thy spirit. Giue me pouertie of spirit & humblenesse of minde, amid this outward fulnesse with which thou hast indued mee. Make mee to remember that the more I

haue, the greater shall be mine account, and the harder for me to be saued: that by that means, my wealth may be so far from puffing me vp with secure presumption, that it may moue me the rather euen with feare and trembling to worke out my saluation.

Cause mee to thinke often vpon the words of my Sauiour, that riches are deceitfull, and of a thornie nature, choking the good seed of the word, and making it to become vnfruitfull: that so I may learne carefully to handle them, and to vse them with great heedinesse and circumspection, least I should by them gall & wound my conscience, or be pearced through with manie sorrowes.

It

It is saide (O Lord) that these high places of the World are slipperie places, to which it is hard to go with a right foot, and to keepe strait and euen steps: Oh stirre me vp to so much the more care to ponder my paths, and to take diligent heede vnto my waies: suffer me not to iustifie my selfe to my owne soule, or to make my selfe beleeue that I am as I ought to be, because waters of a full cup are wrung vnto me · but teach mee seriously to consider, that as manie of thy beloued seruaunts doe feele the smart of pouertie, so euen the most wicked, and those which doe rebellioustie transgresse, haue a large portion in this life, liuing, waxing olde, and growing in wealth, their goods often times exceeding

ding the verie desires of their hearts. Grant therefore that I may labour for some better and more certaine assurance of thy grace, not grounding my hope vppon my wealth: but reioycing in this, if the due consideration of the danger and vanitie of abundance may worke by thy blessing, to the abasing and humbling of my heart.

Oh let not mine eyes be dazeled, nor my heart bewitched, with the glorie and sweetnesse of these worldly treasures, which may be taken from me, or I from them, euen in the twinkling of an eye: draw my affections to the loue of that durable riches, and to that fruite of heauenly wisedome, which is better then golde, and

the

the reuenues whereof doe surpasse the siluer, that my chiefe care may be to haue a soule enriched and furnished with thy grace, fulfilled with the knowledge of thy will, in all wisedom and spirituall vnderstanding.

And because (O Lord) in hauing much, I am but a Steward vnder thee, and a disposer of thy gifts, enlarge my bowels towards others, make mee rich and fruitfull in good workes, beeing a father to the poore, and causing the heart of the widowe to reioyce, warming the loynes of the naked with the fleece of my sheep, not eating my morsels alone, but dealing my bread to ỹ hungry, and neuer hiding my selfe from mine owne flesh.

For why should I make golde my hope: or wherefore should I strive to lade my selfe with this thicke clay, still plotting to sette my neast on high, when all that I have or can have is in a moment turnd into vanitie: Quicken mee vp therefore to good duties, that the hearts of thy Saints may bee comforted by mee, and that in the place where I live, I may by my forwardnesse draw on and provoke others to all the offices of necessarie benevolence. Let the bowels of the needie bee my treasurie, and let it be my desire and care there to lay vp in store a good foundation for my selfe against the time to come, not trusting to be crowned for the worth of my liberalitie (for what can

that

that be to a weight of glory?) but assuring my selfe that the mercie shewed by mee vnto others, is a beame of that loue which shines from thee vpon my soule.

Thus, O Lord, shall I by thy goodnesse haue the true vse of thy blessings, together with a daily increase of much matter of thanksgiuing for thy great goodnesse to me so vile and vnworthy: and all for Christ and in his most glorious and holy name. To whom with thee and thy Spirit, one true, euerlasting, and onely wise God, be all praise, and power, might, maiestie, and dominion, now and euermore, Amen.

## The Magistrates or Iudges Prayer.

IT hath seemed good vnto thy wisedome (O thou who art the disposer of all things both in heauen and earth) to call mee (though vnworthy) to an office and place of speciall trust, euen to be one of the heads & Iudges of thy people, euen to sit in thine owne seat, and to bee (as it were) a God amongst men.

Magistracie & gouernment is thine owne ordinance, and great is the obedience & respect which thou commaundest to it: thou hast honoured those who are entrusted with it, with titles of no little dignitie: thou hast

haſt communicated thine owne Name vnto them. Let not, O Lord, this greatneſſe puffe me vp with pride, but let it fill my heart with feare: aſſuring my ſelfe by this, that as the place in which I ſtand is eminent, ſo the burden is weightie, and the buſineſſe much, yea & that the account for neglect will be exceeding fearefull. Stir mee vp therefore, I beſeech thee, to looke vp in all humilitie towardes thee, and to begge earneſtlie of thee in Chriſts name, to be enabled to that ſeruice to which thou haſt appointed mee. Let it be my care to make thy word my counſeller, not ſuffering the booke of thy Lawe to depart out of my mouth, that ſo I may obſerue and doe according to all that is written

therein. Let the aime of all my endeauours, be the glory of thy Name, in the peoples good, and not mine own either gaine, or credit before men.

Clad me with zeale as with a cloake, that I may haue courage for the truth, and administer iustice without feare, and doe right without respect of persons.

Make it euen a ioy vnto me, to deliuer the poore that cryeth, and the fatherlesse, and him that hath none to helpe him: that the blessing of them which are readie to perish, may come vpon mee, and that I may cause the heart of the widowe to reioyce.

Farre be it from me to peruert iudgement, or to wrest the lawes for by-respects. Oh let

let my soule abhorre all couetousnes, kéep mee from louing of gifts, or from following rewards, knowing that these doe blind the eyes of the wisest, and make them to forget the decrée, and to change the iudgement of the children of affliction. Suffer mee not to vse my authoritie, either as a meanes to recompence and pleasure my friends, or as an instrument by which to bee auenged vpon mine enemies, but frame my heart to dealing trulie, according to the truth of the cause, and not according to the state of the persons.

And because there is much subtiltie in these euill dayes, and manie meanes vsed by which to wrap vp matters, and to make bad causes to beare a

shew

shew of goodnes, therfore giue me, I hartily pray thee, a wise and an vnderstanding heart, a sharpe, and discerning spirit, that I may be able to finde out the truth, in those things that come before mee, and may be diligent and willing, when I knowe not the cause, to seeke it out, and so may doe all things in thy feare faithfully, and with a perfect heart.

Aboue all things, O Lord, let my heart be sette for the aduancement of Religion, and for the promoting of thy glorious Gospell. Graunt that I may account it my greatest honour, to giue countenance to it, and to those who preach it faithfully, and professe it in sinceritie. Let me bee a terror to Papists, and Atheists, and god-

godlesse persons: make mee to looke vnto my selfe, and to my familie, that no such may come nære me, nor receiue any little grace or fauour or protection from me, but that I may further (as much as in mee lieth) that necessary worke of destroying the wicked of the land, and of cutting off the workers of iniquitie.

In all these things make me constant, and bold, knowing that it is thy businesse, and that thou wilt bee with mee in the cause and iudgement, and wilt remember me in thy goodnes.

All these necessarie graces vouchsafe vnto me with a plentifull hand, O thou which art the God of grace, euen for his sake, who is the Mediator of grace, Christ Iesus, Amen.

The

## The peoples prayer for their Gouernour.

MOst gracious God, and louing Father in Christ Iesus, thou hast commanded in thy sacred Word, that wee shoule make intercessions and prayers for those that are in authoritie: and it is saide there also, that by thee Princes rule, by thee the Nobles & Iudges of the earth decree iustice. To thee therefore do wee pray, and vpon thy great Name doe we call, humbly beseeching thee in the name of thy Sonne (in whom onely thy ears are open to our prayers) to poure out thy graces in a large measure,

vpon

vpon all those whom thou hast set ouer vs, and to whom thou hast giuen the power of gouernment amongst vs. Giue them zeale for thy glorie, that they may studie the aduancement of thy truth, & the speedie suppressing of whatsoeuer is contrarie to wholesome doctrine: Giue them the eye of prouidence, that they may stand vpon a continuall watch, for the preuenting of all dangers and mischiefes, secretlie plotted against the Church and Common wealth. Giue them wisedom to ordaine, and courage and resolution to execute good lawes, for the protection of thy people, and the cutting off of those which will not bee reformed. Take from them all pride of heart, all insolent

lent and tyrannous affections, all emulation and secret enuie one against another, all couetous and greedie desires, that they may not bee as roaring Lyons amongst vs, or as hungry Beares, but may carry the mindes of fathers towards vs: so shall we leade a quiet and peaceable life, in all godlinesse and honestie. And, O Lord, stir vs vp to bee thankfull to thy Maiestie, for that thou hast giuen vs to enioy the benefite of gouernment: Teach vs to consider what confusion and miserie would come vpon vs, and euen ouerwhelme vs, if there were no Magistrates to protect vs. Who should be free from the wrongs & robberies, from the spoiles and vexations of the children of Belial? who should

should be sure of ought that hée hath, or of his owne life, if there were no sword of ciuill authoritie to defend vs? The people should bee oppressed one of another, euerie one by his neighbour, the children would presume against the ancient, and the vile against the honourable, if there wanted lawes and Magistrates, to keepe them which be tumultuouslie disposed, within compasse. The enemy would soone stretch out his hand vpon all our pleasant things, there would be crying and complaining in our streets, crueltie and strife in our cities, iniquitie and mischiefe would neuer depart from our townes, if thou shouldest take away the King and the Counsellor, the prudent Iudge, and the honora-

ble

ble Magistrate from vs: Oh make vs ashamed of our selues, who haue beene so slenderly thankfull for so great a blessing. And giue vs, we pray thee, humble & obedient hearts, true and loyall affections, willingnesse to performe all seruices, and to pay all duties, which belong to those who are the verie watchmen ouer our states, and the keepers & Gardians of our peace: nay make vs ready with all cheerefulnesse, euen to sacrifice our liues for their safetie.

And as wee doe desire the hauing and the continuance of godly Gouernours, so teach vs to make cõscience of liuing holily and righteously before thee, knowing that for the transgressions of the people, a land is

is subiect to many changes, and that for the subiects sinnes, thou art wont to take away such Gouernours, who iudge the poore in truth, and chase away all euill with their eyes: and to suffer follie to be sette in great excellencie, and such to bee aduanced to places of authoritie, whose preferment shall make the people to sigh, and euen to hide themselues for feare of oppression.

As therefore wee desire thy fauour in this thing, so grant vs grace, to liue in thy feare, assuring our selues that if wee doe wickedly, wee shall perish, both we and our Gouernours, thou wilt euen kindle a fire in the gates of our chiefest cities, which shall deuour our palaces, and shall not be quenched.

But

But (O Lord) turn away from vs all such heauie iudgements (which yet our great sinnes haue long since deserued) and still begirt vs with thy fauour, making fast the barres of our gates, setting peace in our borders, and aboue all, continuing & enlarging the passage of thy Gospell, and all for his sake, who is the very life & substance of ỳ Gospel, euen Iesus Christ our sole Sauior, Amen.

## The Pastors sute.

HOlie (O Lord) and honourable is that seruice to which it hath beene thy gracious pleasure to depute me. The matter I am chiefelie to be

bee busied in, is thine owne Counsell, they be thy Oracles, and the seales of righteousnes, the dispensation whereof, thou hast committed to mee. Thou hast made me an Ouersæer of a part of that flock, which thou didst purchase with thine owne most precious bloud. Thou hast called mee to be a messenger and an interpreter, to declare vnto men their righteousnesse, to watch for their soules, among them to dispose thy secrets, and to pray them euen in Christs steed to be reconciled vnto thee. What man among all the sons of Adam, is woorthy of this honor, and who is sufficient for these things: When as, O most mercifull father, I think vpon the weight of that charge which thou hast put

put vpon me, and consider a-gaine mine owne weakenesse and insufficiencie, who am a man of polluted lips, and euen as a childe vnable to speak the secret of thy Gospel as becometh me, mee thinkes I may well cry out with the Prophet, Woe is mee, I am euen vndoone, how shall I stand vpright vnder such a burden: But when I looke back into my owne conscience, and finde there a comfortable witnesse that I haue not thrust in my selfe for a Pastor, and remember also what is registred in thy Word, how thou makest thy powre perfect through weakenesse, and chusest the feeble things of the world, for weighty purposes, it is a kinde of enlining to my spirits, and

a

a refreshing to my discouraged and drouping thoughts: and I am thereby emboldned to presse neerer to thy throne of grace. O thou who both callest whom thou pleasest, and makest those able whom thou callest: Be mercifull vnto me (euen with the strength and intention of my desires I most humbly pray thee) make my hart a very treasury of saving knowledge, fill it with soundnesse of iudgement, and with a large measure of spirituall vnderstanding, that I may both holde fast the patterne of wholesome doctrine, and be able to improoue those that say against it: Kindle in my affections a holy zeale, that my whole drift may be, to take heed to, and to fulfill that Ministery which

which I haue receiued. Let my lips preserue knowledge, and let them be as the lippes of the righteous, by which many be fed: giue mee a doore of vtterance, that I may open my mouth boldlie, and that my tongue may be as the fined siluer, that so I may both shew the people their sinnes, and be able to minister a word in time to him that is wearie.

And in my preaching (O Lord) vouchsafe mee both diligence and humilitie: diligence, that I may still bee instant, neuer fainting in my minde, either for the small successe of my labors, or for the opposition of corrupted minds, or for those stormes which Satan raiseth vp against the faithfull dispensing of thy truth: and humili-

tie

tie, also that I may not seeke mine owne glorie and applause with men, but the bringing in of sheaues into thy barns, and the gathering of thy Saints into thy folde. For this cause teach mee to take hæde of the affectation of words, and of seeking to abound with the entising speech of mans wisedome, chusing rather by the plaine euidence of the spirit, to approoue my selfe to mens consciences in thy sight, then by a vaine blast of words, to gaine an opinion of eloquence and learning before men.

And for the better furtherance of this great worke, make me carefull to knowe the state of my flocke, and to harken after their courses, to obserue their cariages, to note their opini-

ons, and to finde out their especiall sinnes, that so my speeches may be as words in season, euen like apples of golde with pictures of siluer.

Make mee wise in iudging, skilfull in separating the precious from the vile, bolde but yet pittifull and compassionate in reproouing, resolute in those things which are meet to be vrged, and farre from yeelding in the smallest things which may strengthen them in euill, and be a stop in their speedie reformation.

Let it bee euen my whole businesse to seeke that which is lost, and to studie how to bring those out of the snares of the diuell, which are taken by him at his will.

Make my face strong, and my

my forehead as the Adamant, against their faces, which shall either scorne or withstand thy truth. Let mee make readie my backe for the smiters, and my cheeks for the nippers, and not hide my face from shame and spetting, making no account, no not of life it selfe, so that I may fulfill my course with ioy, and the Ministration which I haue receiued of thee to testifie the Gospell of thy grace.

Frame me to diligence and painfulnesse in my priuate imployments, in reading, in studie, in meditation and prayer, that I may be a workman, not needing to bee ashamed, and that men may see how I goe on, and profit in my calling.

Let my life be a patterne of

holinesse to my flock, let there bee no fighting betwixt my behauiour and my doctrine: but grant that my very course and cariage, and ordinary speeches, may sauor of grace, that so I may giue no offence, either to those that depend vpon mee, or to them who desire to haue some occasion and matter of reproach.

Make me also circumspect in my familie, in my wife, children, seruants, ouerseeing the wayes of my houshold, knowing how many eyes are cast vpon mee and mine, and how soone (by Sathans teaching) men wil make the worst of euery little trespasse. And because (O Lord) the businesses of this world are a great withdrawing, and the pretense

of

of caring for posteritie, doth kill the zeale of mine, and leade them into many foolish and noysome lusts: therefore (I beseech thee) suppresse within me all earthly-mindednesse, keepe mee from entangling my selfe with the affaires of this life, restraine mee from seeking vnto my selfe great things, let it bee enough for mee, that I haue euen a naile in thy holy place, and a roome among the seruitours of thy Church.

As for those which belong vnto mee, let mee neither be without care (for that were worse then infidelitie) nor yet so taken vp with care, that I should forget my chiefest businesse: But let mee assure my selfe that thou wilt bee my

God, and the GOD of my ſeede: and wilt not leaue them deſtitute of earthly bleſſings, for whom thou haſt prouided an eternall inheritance. With this hope, make mee to goe on with cheerefulneſſe, dooing that whereto thou haſt called me, and leauing thee to prouide and care for the reſidue. Thou O Lord, knoweſt the deſires of my ſoule, thou beſt vnderſtandeſt what things are fitteſt for me in reſpect of that great calling to which thou haſt ordained me, and what I moſt ſtand in need of: Supply mee, I beſeech thee, out of thy fulnes, and crowne my labours in the Miniſterie, with the conuerſion of ſuch ſoules, as are ordained vnto life, and that for thy Sons ſake, who is the chiefe Shep-

heard:

heard: to whom let my soule and spirit, giue honour, glorie, and praise, now and for euer, Amen.

READER, let mee signifie to thee by the way, that I did not pen this prayer out of an opinion, that any of my brethren needed a direction, or wanted skill, to doe their own message to the Lord; but for an excercise of meditation for my selfe: whereof notwithstanding, my fellow-labourers may make this vse, to be remembred, heereby, of the weight of their calling, and of the many graces appertaining thereunto: The Lord make vs all both faithfull and profitable.

## The prayer of the flock, for their faithfull Shepheard.

O How gracious hast thou beene vnto vs (most bountiful God) in giuing vs a Pastor after thine owne heart, able and willing to fæd vs with knowledge and with vnderstanding, and to reueale vnto vs faithfully thy whole counsell: one who hath skill to resolue vs in our doubts, to comfort vs in our perplexities, to recall our wandrings, to instruct our ignorances, & to goe before vs as a guide in ẏ way, that leadeth vnto peace. Surely, thou hast not so dealt with euery

uery place, neither is there any desert in vs, for which thou shouldst afford vs such a fauor. If thou hadst still left vs in our naturall darknes, & hadst suffered vs to be perpetually plunged into that region of the shadow of death, in which we sate of our selues, it had beene but iustice in thee, it was euen free to thee to haue finally forsaken vs.

O Lord, make vs thankfull, and quicken vs vp, that wee may euen fil our mouthes with the praises of thy Name, who hast caused the light of thy Gospell, thus to rise among vs, and to shine vnto vs for our comfort. O make vs carefull to walke while we haue light, that wee may bee the children of light, and to beware how wee

receiue thy grace in vaine, or neglect so great saluation.

Let vs euer remember, that to whom much is giuen, of them there will be much required: and that our sinne will be greater, and our condemnation the more heauie, if wee make not the right vse of this thy mercy. And cõcerning that man, whom thou hast made a watchman ouer our soules, we beseech thee to enlarge his heart, to encrease his gifts, and to endue him yet, with a fuller measure of thy graces. Giue him the spirit and zeale of Paul, that he may with all boldnesse of speech deale vnto vs thy Gospell, and publish euen the secret therof for the edifying of our soules. Make him mightie in the scriptures, like Apollo, that

that by the power thereof hee may both conuict our consciences, and stop the mouthes of all gain-sayers.

Vouchsafe him the word of wisedome and knowledge, that hee may rightly iudge of our estate, and vnderstand what things are most expedient, and fitting for vs, and so may speak to our consciences, finding vs out in our speciall sinnes, and guiding vs in those holie courses from which we haue chiefly gone astray. Let his words be like goads, pricking our harts, that wee may not be hardned through the deceitfulnesse of sinne: let them bee as fastned nailes, not soone forgotten, but fixed in our inward parts, that they may bee euer readie at hand, as counsellours to di-

rect

rect vs in the way which we must chuse. Make him stable and constant in the best courses, that hee may not be as a reede shaken with the winde, but as a firm foundation, that by his perseuerance in good, our hearts may the better be established. And wee beseech thee, O Christ, who holdest the starres (the Angelles of thy Churches) in thy right hand, that thou wouldest be pleased to protect him, from vnreasonable and euill men, and from the wrongs and iniuries of all the wicked enemies of thy blessed truth.

Doubtlesse Elymas will not cease to peruert ỹ strait waies of the Lord, and Alexander will withstand his preaching fore, men of corrupt mindes

will

will resist the truth with all their power: Therefore make thou the weapons of his warfare mightie through thee to cast downe holds, and blesse the labours of his ministrie, to the calling and converting of those which are ordained vnto life.

Bend our hearts to yeelde obedience to thy Word spoken by his mouth, that wee may receiue it, not as the word of a man, but as it is indeed, thy word: and make it also effectuall in vs, that wee may not be onely professors and hearers of thy will, but doers, and practicers, and continuall performers of the same. And teach vs to reuerence him (wee beseech thee) and to haue him in singular loue for his workes

sake,

sake, ministring vnto him cheerefully with our goods, knowing ỳ it is a small thing for him to reape our carnall things, who soweth amongst vs spirituall commodities.

In all our prayers make vs mindfull of him without ceasing, that his studies may be directed, his indeauors guided, and his labours in thy worke blessed, to the glorie of thy name, and to the saluation both of him, and of vs which heare him: all which wee craue of thee with all earnestnesse and humilitie, for thy deere Sonnes sake, who hast ordained Pastors and Teachers for the collection of his Saints, and who is the supreame and soueraigne Bishop of all our soules, to whom be praise with-

out

out ceasing, now and for euermore, Amen.

## The Students prayer.

O Thou the Father of Lights, from whom commeth downe euery good and perfect giuing: it is by thy holy prouidence, that I am heere placed in the Schooles of the Prophets, to be trained vp in the knowledge of good letters, and it is thy goodnes onely which must giue a blessing to my labors, otherwise all my studies and vndertakings will be in vaine.

To thee therefore doe I make my prayer, to thee (O Lord)

Lord) doe I lift vp my soule. Thou giuest sharpnesse of wit, knowledge and discretion are thy bestowings, thou art the enlightner of the minde, thou makest to apprehend those things, which the shallownesse of nature, of it selfe is vnable to conceiue. I beseech thee therefore, euen for his sake who is thy wisedome, whom thou didst possesse in the beginning of thy way, he being before thy works of old, that thou wouldst vouchsafe to furnish me with such a competencie of giftes, as thou in the depth of thy wisdome knowest to bee conuenient for mee. Order my desires, direct my choise, season & sanctifie my heart, that I may couet the best gifts, & that my studies may not be led & caried by

by a vaine affectation of knowledge, and curious inquirie into hidden sciences, for ostentations sake, that so I may purchase admiration & credit, for acuteneſſe and learning before men; but that I may aime at the publique good, how I may bring glory to thy Name, and comfort to my ſoule, by the promoting of the common benefit of humane ſocietie. And becauſe Authors are infinite, and much reading is a wearineſſe to the fleſh, and will ſome cauſe diſtraction, and breede rather varietie of endleſſe and vnprofitable queſtions, then any ſoundneſſe of knowledge: For this cauſe, I beſeech thee ſo to direct mee, that I may wiſely diſcerne whom to followe, and whom to auoide, and may

may constantly apply my selfe to that course, by which I may best attaine to my desired end. Preserue thou mee also from the poyson of vnsound opinions, and from the sowre leauen of all erroneous fancies: and for that end, teach me not to leane to mine owne wisedome, or to trust to anie sufficiencie of mine owne, for the discerning of things that differ: but grant that I may giue vp my selfe to be guided by thy spirit, which is the alone teacher of that way which wee must chuse. And seeing (O Lord) thy holie Word, which thou thy selfe hast inspired, is the treasurie of all true knowledge, where onely that wisedome is to bee found, whose fruite is better then golde, and

the

the reuenewes whereof doe far exceed the finest siluer: therfore make me a diligent and a busie searcher of that sacred booke, that it may be familiar vnto mee, and dwell plentiously in my inward parts, and that so I may feele the sweetnesse of it in my soule. The times also, O most gracious Father, beeing so full of perill, and so abounding with manie dangerous allurements vnto euill, partly by wicked company, and partly by vaine delights, I am an earnest petitioner to thy goodnesse, to make mee warie and circumspect for the preuenting of these creeping & bewitching mischiefes.

Giue me wisedome to make choise of the societie of those, by whose sobrietie, and grauitie, and

and good example, I may be bettered, and to haue an eye to those who are vpright in their way, striuing to tread in their steppes, and to be a follower of their courses.

Cause mee to bee alwaies euen afraide of my selfe in the vse of delights, knowing how hard a thing it is not to exceed, and how soone a mans affections shall be ensnared. Let my care therfore be, to find meanes rather for redeeming, then for passing away my precious time, my thoughts beeing still busied vpon the long iourney which I haue to goe, before I can come vnto due perfection.

In other things also, O good God, guide mee by thy holie hand, that I may keep my selfe with-

within the lists of Christianity, beeing modest in apparell, moderate in diet, chaste and temperate in speech, sober in fashion and my ordinarie deportment, respective to my superiours, amiable to my equalls, without pride and insolencie towards those that are below mee, curteous and affable, and yet without vanitie and popularitie, towards all. Among all, let mee be steady in my courses, both of scholasticall exercise for the polishing of the mind, and of diuine & spirituall imployments, for the adorning and garnishing of the soule: that as I growe in yeeres, and standing, so I may also thriue in knowledge & in grace, and that in Iesus Christ, in whom only I expect the granting of

my

my requests, who breathe vpon me with his spirit, making my soule forward and willing to depend vpon thee, and to returne vnto thee all due praise and glory, world without end. So be it.

## The person intending mariage, may be thus directed.

MAriage, O Lord, is thine owne holy and sacred ordinance: euen before our grandfather Adam had sinned against thee, and thereby depriued himselfe, and all his posteritie, of that happinesse in which thou hadst at first created

ted him. Thou sawest in thy wisedome, that it was not fitte for mankind to be alone. Upon this, it was thy pleasure to appoint this blessed knot, yea and thy selfe also to be as a principall agent, in the first contopning it. To this estate, thou hast annexed great prerogatiues, as a meanes of much good and comfort vnto man.

Beeing therefore by thee in thy good prouidence, called to the linking of my selfe into this wedlacke bande, I embolden my soule, by those promises which thou hast made of hearing those suters which come vnto thee in Christs name, to cast downe my selfe heere before thee, and to intreate thy gracious direction in this waigh-

waighty enterprise.

Sanctifie my heart (I beseech thee) and bring my affections into an holy temper, that I may neither like a brute beast be led by mine owne vnbridled lusts: neither yet may, like one that mindeth onely earthly things, dote onelie or chiefely vpon worldly wealth: but that my main desire & drift may be to find out such a yokefellow, by whose sweet societie I may be furthered vnto godlines, and helped onward in my votage towards heauen. For this end make me, O Lord, diligent & circumspect before hand, careful to vse the aduice & counsel of my christian friends, fearfull of my selfe, least affection should preuaile in mee before iudgement, feruent in prayer vnto

vnto thee, by whom all things are disposed, and to whom the hearts of all men are directlie knowen. Restraine in mee all violence of passion, all rashnes of affectiō, that I may not suddenly be ensnared with outward beauty, or bewitched with the glorious shewes of parentage or of portion: but that still my desire may be after the hid man of the heart, & after those spirituall ornaments without which the greatest among the sonnes of men are but vile and base in thy sight.

Make me to be euen precise in the obseruing of all conuenient circumstances: such as are the consent of those which haue any interest in me by thy word, a reuerent betrothing, and such like, still caring to

followe those things which are of good report. And when I shall by thy prouidence bee brought to the sight and knowledge of that partie which thou hast appointed for me, O then knit our soules together in a neuer to be broken league of holy loue: that wee may in a gracious manner be a ioy and delight, either to other, & may euen studie, betwixt that and our mariage day, so to informe our selues with each others disposition, and with those duties which are appertaining to the maried life, that our vnion, being begunne in thy feare, may be continually blessed with thy fauour, and so all may be to the glory of thy glorious name, to our mutuall comfort and building vp in grace, and to the

good

good example of those which shall behold our course, through Iesus Christ, Amen.

## The maried persons their ioynt request vnto GOD.

THou (O most blessed God) diddest first ordain ỹ maried estate: and it is thy prouidence, by which we which were two, are now made one flesh, hauing mutually resigned our selues either to other, by our entrance into this holy league.

It is the desire of our soules, to liue together to thy glory, and to the comfort and

contentment each of other. This wee cannot doe without thee (for of our selues besides sin we can doe nothing): vnto thee therefore do wee commend our most earnest and humble sute, that it may please thee so to besprinkle our soules with ỹ dealwe of thy grace, that from thence may spring a plentifull increase of sobrietie, of righteousnes, and of holinesse in our liues.

Allay in vs all sensuall and brutish loue, purifying & sanctifying our affections one toward another, that we may in nothing dishonor this honorable state, nor pollute the bed of mariage, which thou thy selfe in thy word hast called vndefiled: but may vse this thine ordinance in ỹ holy sort, that carnall

nall lusts may bee slaked and subdued, not increased or inflamed thereby.

Endue vs with a godly care to acquaint our selues with thy blessed Word, that by it wee may knowe & vnderstand what dutie is required at our hands: what authoritie tempered with loue and compassion, and freed from all bitternesse, is committed to the husband: what obedience, and submission with reuerence is commended in the wife: what faithfulnesse in matrimoniall duties either to other is enioyned: what prouidence and care is expected of the man, and what assistance and helpe of the woman.

And when we knowe and haue learned these thinges, grant that it may be our study

to practise them, that so the husband may be as a faithfull guide to his wife, and the wife a crowne and credit to her husband.

Make vs wise to obserue the natures and dispositions one of another, that in all lawfull things, the one may seeke to please and content the other: the one may knowe how to beare with, and to forbeare the other, not winking at anie euill in one another, but discreetly chusing the fittest opportunitie for mutuall admonishing, without all shewes of tyranny in the one, or of presumption in the other. Open our harts, that wee may faithfully and cheerefully communicate, one to the other, that sweetnesse which wee finde in hea-

heauenly things, that so wee may goe hand in hand towards heauen, and that our chiefe loue and delight either in other may be grounded vpon the hope wee haue that wee are heires together of ỳ grace of life. In our familie link vs together in one common care to ouer-see the waies of our houshold, to seeke the promoting and aduancing of thy kingdome, the good instruction and education of our children and seruants.

Finally, Lord, so vnite and combine vs together in fidelitie of affection, that we may euen deuote our selues to the procuring of the present and eternall good one of another: that so liuing heere comfortably, wee may raigne with thee

perpetually, in that thy kingdome, which the blood of thy Sonne hath prepared for those that loue and feare thy Name: vnto which kingdom, O Lord, receiue vs, euen for thy Sonnes sake, and for thy mercies sake, Amen.

## A direction for him whom God hath made a father, or gouernour of a familie.

I Bow the knées of my heart heere before thy throne of glorie (O almightie and euerlasting God) not presuming vpon my selfe, but grounding my hope of being heard, vpon those rich and gracious promises which thou

thou hast made vnto vs in thy best beloued Sonne.

In him I beseech thee, to afforde mee thy grace, and to supply mee with such spirituall helps, as are needfull for this degree and place to which thou hast appointed me.

Thou hast made mee the guide and foundation of a familie, thou hast furnished mee with children, and giuen mee seruants to be ordered and commaunded by mee: Wherein thou hast not onely called mee, to bee a prouider for their bodies, that by them, and by their paines and outward thriuing, I might receiue to my selfe an outward benefit, but to be euen a watchman for their soules, that as much as in me is, I may win

them vnto thee.

O Lord, as thou hast called mee to this seruice, so giue me both conscience and abilitie to discharge it. Teach me to look vpon Abraham, the father of the faithfull, and to learne of him, to commaund my sonnes and my houshold, to keepe thy way, and to resolue with Iosua, that whatsoeuer others doe, yet I and my house will serue the Lord.

To this end, make mee carefull in the vse of all good meanes, in bringing my companie with mee on thy Sabaoths, to the publique ministry, in the steadie and constant vsing of priuate exercises, as praying, reading, and such like, in ouerseeing their waies, in admonishing the vnrulie, in incou-

incouraging the forward, in quiting my house of those which hate to be reformed, and in shewing my selfe a patterne and an example of holinesse vnto them. Touching my children in particular, remember mee, I pray thee, to make conscience of bringing them vp in thy feare, in the knowledge & vnderstanding of thy word, in all sobrietie and comlinesse of behauiour, and in some profitable course, by which they may after liue to the seruice either of the church or commonwealth.

Let me be wise to suppresse euill in them whiles it is yet young, chastening them betimes: but yet with taking heede, to keepe a middle course betwixt two extremities of too much

much indulgence, which might embolden them to sin, and of too much seueritie, which might prouoke them to wrath, and driue them to some desperate inconuenience.

And, O Lord, blesse those vnto me which thou hast giuen mee, season them with grace, and plant in them a loue and taste of the best things, keepe them from the dangerous corruptions of these leperous times, grant that vertue may growe vp in them with their yéeres: that as the world is increased by their number, so by them there may be an addition to thy Church.

Concerning my seruants also, let it be my desire to sort my selfe with such as feare thy Name, knowing that mine affaires

affaires ſhall ſucceed the better for their ſakes: and for the ordering of them, teach mee wiſedome, to keepe them from idleneſſe, by a diligent, but yet not too grieuous and cruell imploying them: giue mee a reſpect of equitie, in rewarding them according to their paines, neuer abridging the labourer of his deſerued hire: giue me mercy alſo, that in their ſickneſſes & infirmities I may regarde them as my ſonnes, and be as willing to ſupply them with neceſſaries, as if my ſelfe ſuſtained their encombrances.

Theſe duties, O Lord, as thy word hath reuealed them vnto my ſoule, ſo doe thou vouchſafe to ingraue them in my heart, and to make mee a con-

conſcionable performer of them in my courſe, that ſo I may haue (like the beleeuers of old) a church in mine houſe: So, Lord, ſhall I be a credit to my profeſſion, and my account alſo at the great day of reckoning ſhall be comfortable: to which day (O good Father) I beſeech thee to prepare mee, that after my few daies ſpent in this earthly houſhold, I may liue for euer with thee in thy heauenly family, through Jeſus Chriſt my bleſſed Lord and Sauiour,

Amen.

The

## The ſonnes or daughters petition in reſpect of Parents.

GReat is the honour (O Lord) which by thy pure and vndefiled word, is due from children to their parents: great bleſſings haſt thou promiſed to thoſe which make conſcience to performe it: and fearefull and heauie are the curſes threatned againſt thoſe that doe neglect it. O therefore begette in mee, I beſeech thee, a holie care, both to know and to practice that gracious dutie, which is required of mee in this behalfe. Draw me into the ſerious conſideration of thoſe manie

nie bondes of obedience and thankfulnesse, by which I am tied vnto my parents: of the louing affection which they haue euer caried towards me: of the care and paines which they haue taken, in the bringing of me vp vntill now: what were the sorrowes of my mother in her first conceiuing me, what anguish and paines shee sustained in bringing me forth, what labours and watchings shee hath since endured, in cherishing and attending my infants estate: Wretched were I if these things should euer be by me committed to forgetfulnes, or if I should but slightlie remember these many kindnesses. Make mee willing (O Lord) to returne faithfulnesse and dutie, for so much loue:

loue: Giue mee a tractable and a yeelding heart, that I may cheerefully and with delight submit my selfe vnto them, to performe their appointments, in all things which may bee done without the manifest breach of thy reuealed will.

And, O good father, so direct them with thy holy spirit, that they may neuer impose ought vpon mee but that which shall be right in thine eyes, and for thy glory, in the good & comfort of mee thy seruant: that they may not tyrannously abuse that authoritie which thou hast giuen them in respect of mee: Or if they shall be too rigorous or too seuere vnto me, yet keep mee (I humbly intreat thee) from repining, vouchsafe mee patience & meeknesse of spirit,

that

that I may neuer thinke, or speak, or doe ought, that may so much as sauor of contempt, or rebellion against them: And when they shall (as, O Lord, aboue all things, open their hearts and their mouthes that way) giue wholesom and godly admonitions to mee, how to feare thee, and by what meanes to keepe my selfe vnspotted of the world: then afford mee, O most mercifull God, an attentiue and an obedient eare, that I may lay vp all such gracious instructions in my heart, and may reioyce and make glad the their soules, by my religious conformitie to their precepts.

Withall, O Lord, cause me in gesture and ordinarie behauiour, to vse all reuerence to their persons, and to take heede

of

of blasing their infirmities, or of despising their age: and if it should please thee to lay want and pouerty vpō them, let it be my care to be a helpe & comfort to them, and to make prouision by all good meanes to sustaine them, knowing that I am neuer able, by all I can doe, to make them a full and complete requitall: Furthermore also I pray thee, to quicken me to the duty of prayer on their behalfe. Lengthen their dayes to thy glory, let thy graces grow and increase in them w̄ their yeers, perfit in them what good soeuer thou hast begun, and make me carefull, euer to giue them that contentment in thee, that I may neuer iustly make heauy their harts, or bring their gray heads with sorow to the graue.

O thou, by whose good spirit it is that I haue thus prayed, vouchsafe my sutes a gracious entrance into thy most holy and glorious presence, & heare them in him, who in the dayes of his flesh, was a most exact patterne, as of all holy duties, so of child-like obedience vnto Parents, euen Iesus Christ thy eternall sonne, the alone hope of the saluation of my soule, Amen.

---

## The seruants supplication in respect of his place.

THy prouidence, O Lord, and thy wisedome, do wonderfully appeare by thy disposing

posing all things in an exact and certaine order. Some thou hast ordained to rule, and some to obey: some thou hast entrusted with the gouernment of kingdoms, some with the ordering of priuate families: It is thy pleasure to lift vp some to be commaunders & masters of others, and to keepe some in a lower rank, to be seruants vnto others: All are appointed by thee in some sette course of life to serue thee, & thou respectest duty, and prouidest for thy glory out of the most inferiour, as well as from those of highest degree. And me, O gracious God, amongst others, hast thou reached vnto, by that thy gouerning spirit, whereby most sweetly thou directest al things: and heere thou hast called mee to

to the condition of a seruant in this familie. Let me not murmure, I pray thee, that I am not aduanced (as others) to a higher estate, but remember mee of my small deserts, who cannot challenge at thy hands so much as a place to breathe in vpon earth. O let mee thinke me happie, who haue libertie, though in a low estate, to learn to knowe thee, & to be brought out of the base bondage of my nature vnto Satan, to be thy freeman, and partaker of the glorious liberties of thy children.

And concerning the dutie belonging to my place, teach mee to account my Master worthy of all honour, and to behaue my selfe with all respect vnto his person, knowing that

euen

euen bee in regarde of his gouernment, beareth the image of thy soueraignitie: and that the contempt against him, doth reach so high, to become a contempt against thy Maiestie.

Enable me to the shewing of all faithfulnesse & diligence: make mee carefull to please in all things, to beware of murmuring, and answering again when I am reproued, to flie falsehood and picking as a serpent, to abhorre all eye seruice and men pleasing.

Let it bee euer in my heart, that whereseeuer I am, I am still in thy sight: that so the consideration of thy beholding me, may be a spurre vnto fidelitie, and a restraint from all sloathy and vntrustie cariage in my

my businesses.

Make the credite of Religion precious vnto mee: that so by my truth and vprightnesse in my course, I may adorne thy Gospell, and may neuer giue iust cause to make thy holy and glorious Name which I professe, to bee euill spoken of. And, O Lord, inasmuch as thou hast the harts of all men in thine hands, turne the hart of my master towards me, that he may deale louingly and mercifully with mee: and not with my body onely, but especially with my soule, teaching mee in those thinges wherein I am ignorant, and admonishing mee there where I goe astray: To me also giue a milde spirit, and a pliable disposition, that I may listen

gladly

gladly to the words of instruction, and may reioyce to liue where the meanes is vsed to conuert and winne my soule to thy kingdome. And though it should so fall out for my trial, that my master should be more froward, and hard to please, more strait towards mee, and more without respect of mee then is fit: yet, O Lord, let not this make mee to remit ought of my dutie, but grant mee to remember, that whatsoeuer I shall doe in singlenesse of hart, as vnto thee, the same I shall receiue of thee, yea with an infinite recompence, euen a reward of inheritance, in thy kingdome. O heare mee thy poore vnworthie seruant, not for my owne sake (for my best desert is the depth of hell) but

for his sake, who to free mee from the slauerie of the diuell, tooke on him the forme of a seruant, euen Iesus Christ, who is now highlie exalted, to raigne with thee and thine eternall Spirit, one only God, throughout all generations for euer, Amen.

## The prayer of the aged.

THou (O Lord) art the Ancient of dayes, and from euerlasting to euerlasting, thou art GOD: thou wast yesterday, and to day, thy yeeres faile not, but thou art the same for euer: Thou counteſt heauen with thy spanne, and com-

pre-

prehendest the dust of the earth in a measure: thou disposest the times, and thou determinest each mans daies, the number of his moneths is with thee, thou appointest his bounds, to which hee shall come, and beyond which he cannot passe. It hath pleased thee, to drawe out the thread of my life, further then thou hast many others, and hast granted mee to fill vp the taly of many yeeres. Thou mightst haue turned me to my dust long agoe, yea thou mightest haue stopped my breath, as soone as I first receiued it, and haue presently condemned mee to euerlasting chaines, there to bee kept vnto the last day. O make me thankful for thy goodnesse, who hast vouchsafed to multiply my daies vpon this

earth: and that not simply, O Lord, because I haue liued so long (for what can long life auaile if I lose my soule:) but because I haue had a long time of repentance, & haue so plentifully enioyed the good meanes of knowing thee in Christ.

Forgiue vnto mee (notwithstanding) my great neglect, & passe by the infinite vanities and offences of my youth. I confesse, O Lord, that I haue not so carefully taken the opportunities which thou hast giuen me, nor attained to that measure of knowledge & of repentance, which I might haue done, the time of my life considered: neither hath my grouth in grace been answerable to the many helps which thy great mercy hath affoorded mee: so

that when I looke backe into the dayes that are past, and consider how much time hath been consumed in carnall contentments appertaining to the body, and how small a portion hath bin spent in spirituall things belonging to the soule, and do reade in the records of my conscience, the many slips yea grosse faults, which I am guiltie of, I am euen ashamed and confounded in my selfe: neither can I say ought for my selfe, but euen with manie sighes and sobbes of soule cry out vnto thee, O remember not the sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou mee, euen for thy goodnesse sake, O Lord. And I beseech thee make mee yet

more humble, and more vile in mine owne sight, for these my long since cõmitted euills: that so my repentance may be more vnfained, and my longing for thy mercie in Iesus Christ, the more strong and vehement.

And now (Lord) withall I beseech thee, together with the increase of yéeres, giue mee an increase of faith, & an increase of stedfast assurance of thy loue. Let not thy graces in mee, wither with mine age, or my zeale for thy glory, coole, with that decay of bodily heat, which accompanieth this my declining time: But make mee, as those trees which be planted in thy house, and flourish in thy courts, which in their age doe bring foorth fruit, and

and are then fatte, and flourishing: that now chiefly I may be fruitfull in all good woꝛkes, knowing that vnleſſe my age be founde in the way of righteouſneſſe, it cannot bee vnto me a crowne of glory. Let me bee a patterne of grace and godlineſſe vnto thoſe that are young: cauſe mee by ſoundneſſe in the faith, and by a ſober, honeſt, and diſcréet behauiour, to bee a teacher to them of good things. And eſtrange my mind moꝛe and moꝛe from woꝛldly things: ſuffer mee not to delude my ſelfe with a vaine hope of liuing yet a little and a little while: but let me, like Paul, die euerie day, and be a continuall pꝛouider foꝛ my laſt departure: which time when it ſhal come, as I knowe it cannot be

farre hence, O I beseech thee do not then forsake mee, but stablish me with thy free spirit, and fill my hart with the toyfull feeling of thy mercy in the pardon of my sinnes, that I may sleep in peace, and may comfortably yeelde back my soule into thy hands which gaue it mee: and that for Jesus Christ, who is my life, and with whom I desire and hope and pray to appeare in glory, at the day of his great appearance, and then for this vile bodie, to receiue a more glorious body, like to his owne, clothed with immortality, and euerlastingly freed from corruption,

Amen.

The

## The prayer of youth.

GReat is thy mercy, O Lord, in that thou hast vouchsafed to all humbled sinners, libertie of accesse into thy glorious presence, and promise also of successe in those thinges which they shall craue of thee in the name of Christ.

Teach me, I beseech thee, to take comfort in this freedome, and to be an often and an ordinarie suter vnto thy Maiestie. And that so much the rather, O Lord, because of the danger of these wicked and infecting times, and of the aptnes which is in mee, now in my tender yeeres especially, to fall euen

into the greatest sinnes. Heere therefore doe I prostrate my selfe before thy throne of glorie, humbly beseeching thee, to season my heart with thy heauenly grace, and so settle in me a desire to feare thee, and to walke in holinesse before thee, aboue all things.

Suppresse the rebellion and pride of my nature, bring my vnruly affections into order, subdue those lusts which ỹ heat of youth enkindleth in mee. Frame mee to the respective entertainement of their godly aduice, who are able to instruct mee.

Make mee to be euen fearefull of my selfe, and iealous ouer those wayes which my owne heart most affecteth, & very warie and circumspect with whom

whom I doe conuerse. Teach mee to remember thee my Creator now in my youth, and to resolue to consecrate these my fresh & greene yeeres to thy glory, to learne betimes to stand in awe of thy iudgements, and to make conscience of euery little sinne, knowing the deceitfulnesse thereof, how it will ensnare by degrées, and how hard it will be hereafter to reforme those euils, which are growne strong and mightie by continuance.

And to the end, I may both direct and redresse my waies the better, oh let me take heede vnto them by thy word, let that be my counsellour to instruct mee, thy spirit also secretly informing me in the way that I shall

shall chuse. Plant in mee obedience to my Gouernors, and a care of shewing all due reuerence to those which in age or in authoritie are before mee.

Root out of me all selfe-loue, all good opinion of my selfe, all pride and hautinesse of spirit, all stoutnes and stubbornesse of disposition, all affectation of the follies and vanities of the times, and wantonnesse of thought, all vncleannesse either of speech or behauiour: all which be the common sicknesses of our younger dayes, from none of which I am able to say, My heart is cleane: and to crucifie my flesh with the lusts thereof, that I may feele with grouth in yeers, a growing on in grace, and a daily decaying of my in-bred wickednes

nes, together with a proceeding on into full holines in thy feare. Be mercifull, O Lord, to mee in this, and in all other things which thy wisedome knoweth to be conuenient, for thy blessed sonnes sake, Jesus Christ, vpon whose onely intercession I depend. So be it.

## A Prayer for the whole State.

EXtraordinarie, O lord, haue thy fauours been vnto this kingdome. When we recount our long continued peace, our victories, our plentie, our comfort by religious and prudent Gouernours: especially, the

the glorious light of thy Gospel, which hath shined amongst vs, our frædome from the miserable bondage of Romish and Antichristian tyranny: we must nœds say, that thou hast not dealt so with euery nation. Indeede the cry of our sinnes is great, the very heauens may blush to looke vpon vs, and the earth is wearie to beare our grosse, our shameless, our presumptuous euils: Thou thy self, O patient God, art pressed vnder vs, as a cart is pressed ẏ is full of sheaues. Long hast thou waited for our repentance, and often hast thou vrged vs by the Ministers of thy word, to breake off our sinnes, and euen besought vs by them to be reconciled vnto thee. But wee haue hated

hated to be reformed, and haue cast thy word behind vs, thou hast stretched out thy hand, and we would not regard: we haue despised and mocked thy messengers, our hearts within vs haue beene fully set to do euill. Mercie hath been offered, wee haue not esteemed it: iudgement hath beene threatned, wee haue not feared it: the very triall of our countenances testifieth against vs, we declare our sins as Sodom, wee hide them not: all manner of foule enormities doe march openlie and confidently and without feare in our streets. How iustlie mightest thou poure out euen the vialles of thy wrath vpon vs, making vs to be a detestation, and a curse, and an astonishment, and a reproach

reproach to other Nations, forcing vs to wring out and to drinke the verie dregges of that mixt wine of thy fierce and terrible indignation. If thou shouldest bring an vtter dissolution and desolation vpon our State, making our enemies to ride ouer our heads, to clime aboue vs vp on hie, and vs to come downe beneath below: If thou shouldest take away from vs the Iudge and the Prophet, the honourable and the Counseller, and appoint children to bee our Princes: If thou shouldest make heapes of our Cities, and leaue our Townes without inhabitants: If thou shouldest at once quench the light of thy blessed word, and giue vs ouer to the seruice of dumbe idoles,

and

and our ſoules to be ſwallowed vp in the darkneſſe of popiſh ignorance and ſuperſtition: if thou ſhouldeſt make vs, by thy iudgements, a prouerbe and a ſpectacle to the whole world, it were no other then wee haue deſerued: nay, it is thy great mercie, that theſe things, and more heauie then theſe, haue not alreadie ouer-taken vs. But, O Lord, be mercifull to our ſinnes for thy names ſake. O thou which art the God of grace, looke graciouſly vpon vs in the mediator of grace, Chriſt Ieſus. Wee haue nothing to pleade but his mercie, nothing can waſh away the foulenelle of our ſinnes, but his moſt precious bloud. Make (we pray thee) our hearts to mourne within vs, both for our owne per-

perſonall ſinnes, and for all the abominations which are done in the midſt of the Land: Oh that we might turne vnto thee with all our hart, with faſting, with weeping, and with ſorrowing: O that wee could ſee the things that belong vnto our peace, and might euerie man turne from his euill way, and from the wickedneſſe that is in his hand, and make his way and his workes good. Let it be thy good pleaſure, we humbly beſeech thee, to continue and to enlarge thy wonted fauours towards vs: Stabliſh this our peaceable gouernement, by a perpetuall and vnchangeable decree. Compaſſe in this Iland, with thy fauour as with a ſhield: Let neuer thine & our aduerſaries, roare

in

in the midst of thy congregation, or set vp their banners as signes of victorie and conquest ouer vs. Aboue all, O Lord, vouchsafe the comfort of thy Gospell, and the libertie of thy blessed truth: Grant that that may still be faithfully & soundly preached in our Churches. Oh remoone not our candlestick, though our falling from our first loue, and the vniuersall slaking of our zeale, hath deserued it. Lengthen out the vse of it (wee intreat thee) euen so long as the Sunne and Moone endureth, that by it those that are yet vnborne, and shall come out of our lones, may be guided and directed in the way of peace. And to this end, we are most humble and instant suters to thy Maiestie,

euen

euen to thee by whom Kings raigne, and whose dominion and soueraignty reacheth ouer all, that thou wouldest multiplie thy blessings vpon the King, euen thine annointed (King Iames) whose head thou hast lifted vp aboue others, and into whose hands thou hast committed the raines of these vnited kingdomes. O Lord, when we remember the dayes by-past, euen the dayes of our feare, how that after the death of our late renowned Queene we looked for nothing but confusion, supposing that the times of our peace must needes haue died with her, and haue euen beene buried in her graue, and consider withall, how thou then, without any so much as drawing of a sword, or colour

of

of commotion, placedst in her throne a King of the same royall bloud, and of the same loue and affection to thy holy truth, vnder whose shadow, wee inioy all the accustomed comforts of our ancient peace, we are like to them that dream, we are euen stricken with astonishment, so farre haue all things gone beyond our hopes, and exceeded our expectations. O pardon our great vngratefulnesse, that passe ouer thy mercies so superficially, and doe so seldome and so slightly meditate vpon thy kindnesse.

Let not our vnthankfulnes turne away thy intended blessings from vs: Stablish his throne (we beseech thee) let his soule be bound in the bundle of life with thee, and cast out the soule

soule of his enemies, as out of the middle of a sling. As thou hast preuented him with liberall blessings, and set a crowne of pure gold vpon his head: so let his glorie bee great in thy saluation, and make him glad with the ioy of thy countenance. Goe on to giue him thy iudgements, that the righteous may flourish in his daies, and that hee may iudge the poore of the people, and saue the children of the needie, and subdue the oppressor: Let him not want a man of his owne line to sit vpon his seate: but continue the kingdome in his posteritie, vntill the time in which all earthly kingdoms must be determined. And as thou hast made his Queen like a fruitfull vine on the sides of his

his house, and a ioyfull mother of many royall plants: so we pray thee lay vpon her much dignitie and honour, and blesse them both out of Zion, so that they may see the wealth of Jerusalem all their daies.

Let their children be as chosen shafts in thy quiuer: make them as the plants growing vp in their youth: and as the corner stones grauen after the similitude of a palace.

Chiefely wee beseech thee to poure out a large measure of thy blessings vpon the young Prince Charles: enrich him with all Princelie vertues: water him so with thy heauenly deawe, that knowledge of thy truth, zeale for thy glorie, loue to thy Church, perfect hatred of popish Idolatry may in

in him grow vp with his yeers, that so hee may also in his appointed time become another instrument vnder thee, for the further enlargement of thy Gospell, and the prosperity and happinesse of these Realmes. Alwaies afford thy gracious presence to those honourable Lords of his Maiesties Councell: be thou the President at their Table, direct their consultations, sanctifie their policies, order their purposes, and guide all their courses to such conclusions as may be most for thy glory, the honour of the King, and the peace of the State, and the comfort of thy chosen. Blesse all the Iudges, Sages, and Magistrates of the State, make them as hiding places from the wind, and

as

as a refuge frō the tempest for the oppressed: cause them euer to remember that they are thy Ministers for the peoples wealth, and that they execute not the iudgements of man but of the Lord: and that although thou hast honoured them with thine own name, calling them gods, yet they shall dy as men, & fall like others: that so iudgement may not be turned into gall, nor the fruit of righteousnes into wormewood, but that iustice may bee executed truly and vprightly in the gates, and all things may be to the praise of them that do well, and to the punishment of those that are workers of iniquitie. Neither may we, O Lord, forget those whom thou hast put in the seruice of thy Church, to feede the

flock, which dependeth on them, to rule them, & to goe in and out before them, and to labor in the word and in doctrine. Thou, O Christ, art the chiefe Shepheard and Bishoppe of our soules, thou art the Lord of the harueſt: build vp (wee beseech thee) the breaches of thy Church, make the righteouſneſſe thereof to breake forth (yet more) as the light, and the ſaluation thereof as a burning Lamp. Continue the ſtanding and increaſe the number of thoſe ſeeing watchmen, whom thou haſt placed vpon the wals of Jeruſalem: Stir them vp, that they ceaſe not, day nor night, working the worke with which thou haſt entruſted them, and faithfully diſpenſing the word of reconciliation which thou

thou hast committed to them.

Kindle in them the zeale of Samuel, that they may say, God forbid that wee should sin against the Lord, & cease praying for the people, & shewing them the good and the right way. Make them with Paul to say, Woe vnto vs if wee preach not the Gospell. And be pleased also to bless their endeauours, and to prosper their labours, by giuing them a dore of vtterance, and by preseruing them from vnreasonable & euill men, that they may from euery part of ỹ land bring many sheaues into thy barne, and that daily those that are ordained vnto life eternall may beleeue. And for a continuall supply & nurserie to thy Churches amongst vs, let the Vniuersities and

Schooles of learning: let not those fountaines, O Lord, be poisoned with any popish leauen: but grant that the doctrine which is according to godlinesse, being taught & professed in them in sincerities, by the young plants there springing vp, the decaies of congregations abroad may be renued, and euery place may be furnished with a Pastour after thy owne heart, which may feed the people with knowledge and with vnderstanding. And (Lord) restrain and reform the greedinesse of those which muzzle their mouthes which should tread out the corne, and bring forth the foode of life vnto the people, which respect not the Leuite, but abridge the hire of the labourer, and say one to another:

other: Let vs take to our poſ-ſeſsion the habitations of God. Throughout ỹ Land & among al the inhabitants therof, plant the true knowledge & feare of thee, loyalty to their ſoueraign, obedience to al ſubordinate authority, loue & reuerence to their ſpirituall guides, vnitie of affection, mercy and compaſſion either to other. And inaſmuch as (O Lord) wee haue continuall experience of the malice of the Diuell, in ſowing the ſeeds of ſedition and treaſon in mens hearts, and in raiſing vp the ſonnes of Belial to ouercaſt (if it might bee) the faire day of our peace, with a cloude of helliſh confuſion, wee pray thee, without whom no enterpriſes can be eſtabliſhed, to make void their hopes,

and to discouer their practices, and (as thou hast hitherto euen miraculously done) to turne their deuices vpon their owne heads for their owne confusion. There come daily out of that pit of Rome, many Locusts: from that Sea, there is sent among vs a continuall spawne of new conspirators: these encourage themselues in wicked purposes, they commune together to lay snares, mischief they imagine against the quiet of the Land: It vexeth them to see the thriuing of the Gospel, and the growth of thy truth, and they do euen breath out threatnings and slaughters against the professors there of. Let not O Lord, their imaginations prosper, let their eyes fall out with looking for that day which they

they haue long desired: Let thy hand, euen thy right hand, finde them out: and if they belong not vnto thee, make them like a fiery ouen in the time of thine ager, destroy their fruite from the earth, and their seede from the children of men, put them apart, and make readie the strings of thy bowe against their faces. And as for vs, O Lord, suffer vs not to wexe wanton with the blessings of peace, nor to forget to render to thee according to thy rewards bestowed: but grant that thy kindnesses may binde vs more strongly vnto thee, and that we may resolue by thy grace to serue thee faithfully, who with vs dealest so graciously, & that in and for Christ Iesus sake thy Sonne and our Sauiour, Amen.

## A prayer before meat.

SAnctifie, O Lord, vnto vs the vse of these thy creatures, of which by our sinnes wee haue made our selues vnworthie: Make vs sober and thankefull partakers of them: grant that the end of our eating and drinking, may be to be better enabled to serue thee in our seuerall places, thorough Iesus Christ, Amen.

## Another of like nature.

O Lord, it is not bread which we liue by, but the word that proceedeth frō thy mouth:

lift vp our hearts, to looke vnto thee for a blessing vpon our meats, & vouchsafe vs the gracious assurance of thy loue in Christ, that we may comfortably vse thy creatures as pledges of thy fauor, and be prouoked by them, to giue vp our selues to thy glory, to serue thee in sincerity all our daies, through Iesus Christ our Sauiour, Amen.

## Another.

HVmble our soules before thee (O Lord: and cause vs to see the smalnes of our desert, euen in respect of the least of thy mercies: Make vs to hunger after Christ, by whō

only ỹ free vse of thy creatures is restored to vs: and giue vs to enioy these blessings heere prouided for vs, with that reuerence & sobrietie as in thy presence, that our bodies beeing refreshed, our soules may praise thee, who art the giuer of all good, & that in Iesus Christ the righteous. Amen.

## Another.

TEach vs to remember, O merciful God, that it is thou, which to vs, and to all thy creatures, giuest foode in due season: that so wee may take heed of all vnthankful and brutish vsing of these good things which in thy prouidence thou hast

hast ordained for vs. Raise vp our affections, to long for that foode which Iesus Christ hath promised to giue vs, who is thy onely Sonne, and our alone Sauiour, Amen.

## Another.

TAke from vs (O gracious Father) all gluttony & excesse, all carnall feeding without feare, all minding of none but earthly things, all seruing our bellies, without prouiding for our soules: Make vs mindfull of thy presence, & careful so to behaue our selues in receiuing these creatures set before vs, that all that wee do may be to thy glory, and the comfort

of

of our ſoules, through Jeſus Chriſt our Lord, Amen.

## A Thankſgiuing after meate.

WE magnifie thy name, O Lord, for all thy mercies, for the comfortable refreſhing which thou haſt now vouchſafed vs. Pardon, we beſeech thee, our great vnthankfulnes, make vs more thankfull then hertofore, and carefull to ſhew the truth of our thankfulneſſe in the duties of obedience to thy bleſſed will. Saue all thy Church, protect & bleſſe our gracious King, and his Realmes, the Queene, the Prince, the royall progenie, grant paſſage to thy Goſpell, com-

comfort to thy ſeruants, and peace of conſcience to vs all in Ieſus Chriſt, Amen.

## Another of the ſame *nature.*

BLeſſed bee thou (O Lord) for theſe and for all thy gifts. Let thy mercie to our bodies, ſtirre vp thankfulneſſe in our ſoules: and let our care to pleaſe thee in our lines, be a witneſſe of the feeling wee haue of thy rich and abound-dant mercies towards vs.

Be gracious to all thy people thorough the world, forget not theſe Realmes nor thine annointed, our Soueraigne King, the Queene, the hope-

hopefull Prince, and the royall progeny, disappoint ỹ enemies of thy Gospell, and make it to growe in despight of Sathan, to the glorie of thy name, and to the reioycing of the soules of all thy seruants, for Jesus sake, Amen.

## Another.

WEe returne vnto thee with the bowing of our hearts, all possible thankes (O gracious GOD) for thy loue and bountie towards vs thy vnworthy seruants, for electing vs, for sending thy Son to die for vs, for calling vs vnto a liuely hope by the Gospell, for creating, for preserving, for

for feeding vs at this present. O stir vs vp to giue our selues vnto thee, and to consecrate our whole spirits, soules and bodies to thy glory, all our dayes. Saue all thy Church, &c. As in the first Thanksgiuing.

## Another.

AS thou hast filled our bodies (O Lord) with thy good creatures, farre aboue our best deseruing, so be pleased wee pray thee, to season our soules, and to endue vs with all spirituall blessings in heauenlie things, that in all our life that yet remaineth, wee may be meanes of glory to thy Name, of credit to thy Gospell, and of

of much comfort to thy ſeruants. Preſerue thy Church, protect this whole State, and the chiefe head thereof King Iames, his Queene, his heire, and whole poſteritie, the counſel, the nobles, the magiſtrates, the Miniſters of thy word, comfort the hearts of all thy ſeruants, ſtablish vs all in thy truth, and keepe vs for euer to thy ſelfe, Amen.

## Another.

ACcept wee pray thee (moſt louing father) this our ſacrifice of praiſe, which for theſe and all thy fauours, we here offer vp vnto thy Maieſtie. Looke vpon it in the wor-

thi-

thines of thy Son, and for his sake enable vs to a chéerefull serving thee in singlenesse of heart, and in vprightnesse of conuersation all our dayes. And looke mercifully vpon the whole bodie of thine elect, living vpon this earth whersoeuer. Multiply thy mercies vpon the seuerall Churches vnited vnder the gouernment of our gracious King, poure out thy graces vpon him and his, continue the truth of religion to vs & our posteritie, enlarge the kingdome of grace, and hasten the kingdome of glorie, and preserue vs by thy power therunto, through Iesus Christ our onely Sauiour, Amen.

FINIS.

# A Table of the Prayers *contained in this booke.*


A Prayer to be prepared and enabled to pray. page 1

A Morning Prayer for priuate families. pa. 5

An Euening Prayer for priuate families. pa. 17

A Morning prayer for a priuate person. p. 34

An Euening prayer for a priuate person. p. 42

A more particular Morning prayer for the Sabbath day. p. 52

A prayer before the hearing of the word. pa. 60

After the hearing of the word. p. 67

A prayer before the receiuing of the Lords Supper. p. 73

A Thanksgiuing after. p. 78

Before a iourney. p. 80

After a iourney. p. 85

The Christians sute for grace to liue vprightly in his personall calling. page 88


His

His petition to be armed and prepared for afflictions. pa. 95

A prayer for the afflicted, in what kinde soeuer. p. 101

A prayer in respect of some losse, as of honour, goods, &c. p. 108

A prayer fitted to the losse of an especiall friend, as Father, husband, &c. p. 114

The Orphanes lamentatiō. p. 119

The Captiues prayer taken by a forraine enemy, or otherwise imprisoned for debt, or vpon like occasion. p. 126

The slandered person, laden with vniust reproaches, commendeth his case to God. pa. 132

The persecuted for a righteous cause, and brought into hazard of liberty and life, is directed. p. 138

Some barren *Hannah*, or childlesse *Elizabeth*, desiring to be blessed with fruit of body, prayeth. p. 144

A prayer applied to the State of a man inwardly perplexed with the horrour of sinne, with doubtings of Gods

Gods fauour, and with tentations of ſathan, tending to deſpaire. p. 150

A prayer then needful when a man hath ſome ſpeciall combate with ſom one or mo ſpeciall ſins, againſt which he deſireth victory. p. 163

A prayer againſt worldly mindednes, diſtruſt of Gods prouidence, and the too cloſe cleauing of the affections vnto earthly things. p. 168

Againſt hypocriſie. p. 177

Againſt back-ſliding in religion, and for increaſe of zeale. p. 183

Againſt hardneſſe of heart. p. 190

Againſt vncleane luſts, and for the ſuppreſsing of all vnchaſte and vicious affections. p. 197

Againſt malicioufnes, hardnes to be reconciled, and deſire of reuenge. p. 204

Againſt pride, and the affectation of exceſſe and noueltes in appareil. p. 212

A prayer of humiliation, and ſorrow after ſome ſpecial ſinne committed. pa. 219

A prayer in respect of death, needfull at all times, but especially in sickneſſe. p.229

A prayer more ſpecially fitted to the ſtate & occaſions of a ſicke man. pa. 238

At the very point of death, pa. 248

A direction for thoſe who deſire to performe the Chriſtian dutie of prayer for them whom they come to viſit. p.254

A Thankſgiuing for a ſicke man, after recouery. pa. 259

A prayer for a woman in her trauaile. pa.263

A Thankſgiuing after deliuerie. p. 265

A prayer for thoſe who are imploied in the aſsiſtance of a trauailing woman. p. 269

A Thankſgiuing when God hath bleſſed their paines. p. 271

A prayer for a Souldier fighting for his Country. p. 274

A prayer for a man trauailing by Sea about his lawfull buſineſs. p.278

A prayer applyed to the ſtate of a Malefactor, condemned by lawe to die, &c. p. 284

A prayer ariſing out of the ſerious meditation of the laſt Iudgement. pa. 292

A prayer fitted to the time of war. p. 300

Another like, reſpecting the time of dearth, &c. p. 305

Another like, applyed to the time of ſome great contagion. p. 312

A prayer in the time of tempeſt, as thunder, &c. p. 316

A meditation or prayer for a poore man. p. 323

Another for one whom God hath enriched, &c. p. 332

The Magiſtrates or Iudges prayer. p. 340

The peoples prayer for their Gouernours. p. 346

The Paſtors ſute. p. 352

The prayer of the flocke for their faithfull ſhepheard. p. 364

The Students prayer. pa. 371

The perſon, intending mariage, is directed. pa. 378
The maried perſons their ioynt requeſt to God. p. 383
A Direction for him whom God hath made a father or gouernour of a family. p. 388
The ſons or daughters petition in reſpect of Parents. p. 395
The ſeruants ſupplication in reſpect of his place. p. 400
The prayer of the aged. p. 406
The prayer of youth. p. 413
A prayer for the whole State. p. 417
Prayers before meat. p. 436
Thankſgiuing after meat. p. 440 &c.

*FINIS.*

BRITISH MUSEUM
6 AU 89

Routledge
London

47